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Common Prayer

With Plain Song & Chants



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THE BOOK OF
COMMON PRAYER,

AND ADMINISTRATION OF THE SACRAMENTS, AND OTHER RITES
AND CEREMONIES OF THE CHURCH, ACCORDING
TO THE USE OF

The United Church of England and Ireland :

TOGETHER WITH

THE PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES ;

AND THE FORM AND MANNER OF MAKING, ORDAINING, AND
CONSECRATING OF

BISHOPS, PRIESTS, AND DEACONS:

**WITH PLAIN SONG AND APPROPRIATE CHANTS,
IN FOUR PARTS.**

THE MUSIC REVISED AND EDITED

By **JAMES TURLE,**

ORGANIST OF WESTMINSTER ABBEY.



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INTRODUCTION.

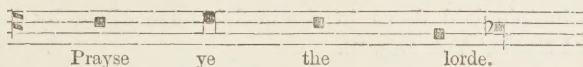
THE first complete edition of the Book of Common Prayer in English, commonly called the First of Edward VI., it is well known, was published in 1549. No sooner was this important work accomplished, than the ancient Plain Song of the Latin Office, which had been in use from time immemorial, was also adapted to it by John Merbecke, organist of St. George's Chapel, Windsor. In so doing he followed the instructions previously given by Cranmer in the preparation of the Litany in English in 1544, that it should "not be full of notes," as the Latin Service had been, "but, as near as may be, for every syllable a note."* This Manual, issued in 1550, together with the Litany just alluded to, have been traditionally retained with more or less fidelity as the ground-work of our Cathedral Service ever since. This authorized and legitimate music of the Prayer Book is in the present edition strictly followed, and every part of Merbecke's Book reproduced which the present form of the Liturgy would allow. To this Plain Song are set the harmonies, also for the most part traditional, which have been in use with more or less variety in our Cathedrals up to the present time. Thus, as the text of the Prayer Book was mainly the work of Cranmer, the illustrious Martyr, so the musical portion of it was furnished by Merbecke, who for his devotion to the cause of the Reformation, his diligent study of the Bible in preparing a Concordance, and for copying, with his own hand, an epistle of Calvin against the Mass, narrowly escaped Martyrdom also.

* *Extract from Cranmer's Letter to Henry VIII.*, 'Cranmer's Works,' vol. ii. p. 412 (*Parker Society*):—"In mine opinion, the song that shall be made thereunto would not be full of notes, but, as near as may be, for every syllable a note; so that it may be sung distinctly and devoutly, as be in the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, and all the Psalms and Versicles; and in the mass *Gloria in excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater noster*, and some of the *Sanctus* and *Agnus*." Dated 7th October [1543], according to the "State Papers," which though disputed is probably correct, as the former part of the letter refers to a "Procession" (as it was called) "already set forth in English" (now lost) as a model *musically* for the new Procession or Litany then in hand, which we know was published in May 1544.

Merbecke's Manual commences, as the Liturgy then did, with the Lord's Prayer,—on the note A, and falls to F for the first Versicle. His pitch has been retained (though any other can be taken) and this latter note F assigned to the Sentences, Exhortation, Confession, and Absolution (which were not prefixed to the Service till after the publication of Merbecke), so that the rise of a third to A on the Lord's Prayer may distinctly mark the "*audible voice*" with which the Minister is directed to say it, in opposition to the practice of the unreformed Office, which was to say it "*secreto*." The people are directed to "*repeat it with him*," but the "*Confession is to be said of the whole congregation after the Minister*." Hence in some places each clause of the Confession is repeated separately, after it has been said by the Minister. But this distinction between the prepositions does not seem to have been intended, since the rubric preceding the Lord's Prayer in the Post-Communion Service directs that *it* should be "*repeated after him*," not *with him*. Moreover, there is another indication in the Prayer Book that this practice was not contemplated, since in all places where unquestionably the people are to repeat separately after the Minister, the words are printed twice, first in Roman characters, then in Italics, as in the case of the Invocation of the Litany,—the Versicles commencing with the words "O Christ hear us," &c.; whereas the clauses of the Confessions, Lord's Prayer, and Creeds are uniformly only distinguished by a capital letter. For this reason the musical notation of all these is here made to indicate that the Minister should make a slight pause on the *first syllable* of each clause, which being immediately taken up by the people, both Minister and people should be exactly together on the *second syllable*.* The Amens in Roman characters ought always to be sung in unison, because they are said both by Minister and people; the *Amens* in Italics, according to the precedent left us in each case by Tallis, in harmony. For this harmony the plagal cadence is used everywhere but for the last Amen of a Service, where the perfect cadence is always employed. The Amen after the third Collect, Morning and Evening Prayer, is only a seeming exception, as the service formerly ended here,

* The Lord's Prayer at the commencement of the Communion Service is in some churches said by the Priest alone, no doubt from the absence of a *special* rubric before it. But such direction is unnecessary as the *general* rubric prefixed to the Lord's Prayer, the first time it occurs in the Liturgy, directs that the people should repeat it with the Minister "*both here and wheresoever else it is used in Divine Service*." In accordance with which rubric the Amen is printed in Roman characters in this place also, as well as uniformly elsewhere after this Prayer; and not in Italics, as it would have been if intended as a response.

and its continuity even now is broken by the Anthem which follows, and in Cathedrals by the Sermon also, which has still retained its place here, though no longer the end of the Service. The Amen after the Absolution, though sung in unison, is hardly an exception, since the Choral Service strictly speaking does not commence till the response to the invitation "O Lord, open thou our lips." The harmonies of these Versicles, or Preces as they are technically called, are taken with very slight modification from an ancient Four-part Service in F, by Tallis, preserved in MS. at Peter House, Cambridge. This service is not to be confounded with his celebrated Festal Service to be spoken of presently. The Gloria Patri was set by Tallis in chorus; the present text of the Prayer Book requires it to be divided into Versicle and Response. Also the Preces concluded with the words "Praise ye the Lord" with this Plain Song :



which is here modified thus :



In the following adaptation of the Canticles and Psalter to Chants, in order to consult all tastes, *Three Series* are provided.

Series No. I. consists of the Ancient Chants of the Church. These, it is hoped, are presented in the purest form, both as to text and accent, that has yet appeared in this country. They may be sung either in unison, with the short score as an organ accompaniment; or in harmony, the parts of which have been made as vocal as possible.

Series No. II. consists of Anglican Single Chants. In this Series founded on the traditional use of Westminster, most of the older Chants were originally composed for the Psalms to which they are here affixed.

Series No. III. consists of Double Chants, including some few which may be considered somewhat florid, but are both popular and good of their kind.

To meet the requirement of a change of Chant where there is a change of subject, whether in the same Psalm or in two consecutive Psalms, each Series, where necessary, contains a succession of Chants, major or minor, adapted in key to follow each other.

Wherever a *changeable* Chant is employed for this purpose, the *minor* form—whether it be the one first used or not—is the one given, the signature of the major form being added at the end: but this change should be attempted only by skilled choirs.

In order to give the greatest variety in the least space, no Chant, except in the case of the first Series, has been inserted in the Psalter more than once. By this means a choice of two hundred and fifty old standard Chants is provided; to which fifty modern Chants, by living composers, are added in an Appendix.

With regard to the pointing of the words of the Psalms, so perplexing a variety has arisen from existing pointed Psalters having been arranged upon no definite principle, that it seemed advisable to recur to, at once, and to carry out, consistently and uniformly, the old and original principle laid down in the model verse given by Dr. Boyce. ('Cathedral Music,' Vol. I. p. 2).

O come let us sing un-|to the|Lord||let us heartily rejoice in the strength of|our sal-|va-|tion.

The fewest syllables possible, consistently with their correct accentuation, are given to the varied notes of the Chant; also it is observable, that the musical treatment of the word "salvation," is that which is usually adopted for it, and for other words of analogous form, in Services and Anthems, where the composer, unbiassed by conventionalism, follows his natural taste. Besides, the revival of this, the oldest form of adaptation of English words to the Anglican Chant (for it is the adaptation employed by Tallis) is the more desirable, as it corresponds so closely with their previous adaptation to the Ancient Chants, as to render the same printed arrangement of the Psalter equally available for both species.

Of the various ways in which the Canticles, Psalms, &c., are given out, perhaps the most correct for *Chants* is for the first hemistich to be played on the Organ alone; then for the Priest to take up the *melody* or the *Bass* according to the nature of his voice without the Organ; the second hemistich to be *full* with Organ and voices: *for Services*, Te Deum, Nicéne Creed, and Gloria in excelsis, there is a special melody for the Priest—alone, or supported by the Organ in unison. If from any cause these are not given out by the Priest, this duty may be devolved on a member of the choir, or on the men of the choir in unison; or on the whole congregation in unison, but in this case the treble octave should be added on the Organ.

The Organ accompaniment to the Apostles' Creed (placed immediately before the Athanasian Creed) completes every harmonical requirement of the Morning and Evening Prayer, as noted by Merbecke.

The Litany, as has been already stated, was not noted by Merbecke, having been previously published in 1544; the text of which (still extant) has been followed, with the exception of a few cases, where the moderate and acute accent seem to have been confounded in this early tentative at adapting the Plain Song to English words. One variation is worthy of observation: in the Agnus Dei, after the words "O Lamb of God," we find the first time a semicolon, and the second a comma, and in some later editions of the Prayer Book no punctuation at all. Any of these is more correct than the musical colon in our modern Prayer Books; which is probably the variation of a printer, misled by the colon in the preceding Versicle "Son of God." But there the colon is correct, because the whole chant is used; whereas in the Agnus Dei, the Minister takes the first half of the chant, and the response completes it; and this is in accordance with all but universal actual usage.* One other variation may be noticed. In the second part of the Gloria Patri, the moderate accent is applied to the last syllable of "without" followed by "end," and "Amen" on the reciting note. As this setting would involve a departure from the harmony adapted to the other responses, the precedent of Tallis, or whoever harmonized the suffrages where it occurs, has been preferred.

In the Communion Service ample legitimate provision is made for a choral celebration, to those congregations who prefer such, without the unauthorized intercalation of Hymns. Considerable pains have been taken to give an accurate text of all the Plain Song from Merbecke, but particularly of the Nicene Creed, Lord's Prayer, and some parts of the Burial Service. A careful collation of the modern reprints by Pickering, Rimbault, and Jebb, with two copies of the original edition of Merbecke has been made. The original having been, as it is well known, worked off at twice (the notes and type in black ink, and the musical staves in red), and that somewhat carelessly, so that even one copy differs in some degree

* The exceptions are at Lincoln and Bristol, where the Agnus Dei is chanted by the Priest to the whole chant in accordance with the musical colon; which, though it involves the anomalous repetition of the last half of the chant for the response, the Editor regarded as correct, till he discovered from the punctuation of the Litany of 1544, as well as of subsequent Prayer Books, that the unconscious tradition of the great majority of our cathedrals had preserved the true reading in spite of the error in the punctuation.

from another, considerable uncertainty not unfrequently arises as to what the true reading should be.

Of the Sanctus No. III. (Tallis), the second, third, fourth, and fifth notes are made semibreves instead of minims for better accentuation in measured time, the original being unbarred, and therefore accented syllabically. In the first chord, to the Tenor part the 3rd instead of unison, and in the third chord, the 5th instead of unison, have been added. Also as there is no *Amen*, which the text of the Prayer Book requires, the one from the end of Tallis's *Nunc Dimittis* has been supplied.

The words of Nos. IV. and V. (to which also *Amens* have been added) are not in strict accordance with those of the Prayer Book. Without presuming to abridge the original music, a means has been found, by the aid of brackets, of exhibiting these compositions without mutilation, and at the same time pointing out how, by the suppression of a few notes, they may be sung strictly according to the present text of the Prayer Book. The consecutive 5ths between two parts in the latter Sanctus are left untouched, being the work of a master.*

The melody to the Lord's Prayer in the Post-Communion as given by Merbecke, and included in Cranmer's letter already cited as among the parts of the Communion Office to be sung, is very ancient. In a somewhat different form it has also been given in Day's Service Book in four parts. The singing of the Lord's Prayer seems to have been universal at the Reformation, whether among ourselves, Lutherans, or Calvinists; indeed Luther's *Vater unser* is still to be found in our collections under the title of 112th Psalm, Old Version. Our Liturgical use of the Prayer in this place, in a eucharistic sense, without the adulteration attendant upon the trammels of metre is surely far preferable.

At Durham Cathedral, during the administration of the sacred elements, a subdued voluntary is performed on the Organ; and in many churches a similar species of voluntary is employed while non-Communicants are leaving the church, which, in both cases, covers any unseemly sounds made by passing to and fro.

In the Burial Service the beautiful ancient Hymn "Man that is born of a woman," &c., ought to be sung by men only; but in the absence of a sufficient number of altos, the upper part may be taken by trebles in the ordinary way, though with a proportionate loss of effect, on account of the low pitch of the upper part.

* These 5ths, however, may be avoided by dotting the Tenor C (minim), and making the following Bb (minim) a crotchet only.

TALLIS'S FESTAL SERVICE.

IMMEDIATELY after the Litany is inserted the "Preces, Responses, and Litany by Thos. Tallis, for Festivals and Special Services." Of these an attempt has been made to form a standard text. With this view, the first *printed* edition by the Rev John Barnard, Minor Canon of the Metropolitan Cathedral of St. Paul, 1641, has been taken as the basis. The term *basis* is used advisedly, as this is by no means a mere reproduction. For (1) Barnard's numerous typographical, and in some cases harmonical errors have been corrected by comparison with ancient MSS., preserved at Oxford and Cambridge, and now accessible to all in "Jebb's Choral Responses;" to which invaluable work the Editor here desires to acknowledge his deep obligation. (2) The Plain Song, which had in several places been either ignorantly vitiated, or, possibly, intentionally altered to give greater variety to the part, has been rigidly restored. This part, viz., the Plain Song, in order to distinguish it more clearly from the other parts, is printed in diamond-headed type. It is a fourth lower than in Merbecke, in order no doubt, as it is placed by Tallis in the Tenor, to admit of harmonical arrangements above it. This it is recommended should be played on a *solo* or *reed* stop, so as to indicate the familiar melody (well known to every frequenter of Cathedrals) that should be sung by the congregation at large. Lastly, as Tallis's Service, as well as Merbecke's Plain Song, is adapted to the text of the First Prayer Book of Edward VI., the modifications made in the successive editions of the Book of Common Prayer down to the last revision, necessarily involved a corresponding modification of the music, which has been carefully made. This being premised, it remains but to specify *seriatim*, how these proposed changes have been carried out.

PRECES.

Tallis's Service begins at the words:

"*O Lord, open,*" &c., for which he gives G if the Minister's voice is Alto, and C if Tenor or Bass.

"*And our mouth,*" &c. This response *alone* throughout the whole service is in Barnard in four parts; it is here made uniform with the rest (viz. in five parts), by assigning the Plain Song to another part as well as the Tenor, as is done in most of the other responses of the Preces.

"*O Lord, make haste,*" &c. In Barnard the chord of C is retained from the commencement to the word "help." The chord on "haste" is inserted

on the authority of Clifford's MS. (professing to be a transcript from a copy dated 1570); two MSS. by Dean Aldrich, Christ Church, Oxon (of a date not earlier than 1696, though of course made from MSS. much older); and a copy at Magdalen College, Oxon; but this last adds the 5th of the chord for the Alto.

"*Glory be to the Father,*" &c., as has been already remarked, was set by Tallis to be sung as chorus in his Four-part Service in F, Peter House MS. Cantab. It is also so set in his Festal Service in Barnard. The present text of the Prayer Book requires it to be divided into Versicle and Response, which has been done accordingly. The chord on B flat, on the last syllable of "*without,*" at the words "world without end" as given by Boyce, is nearly identical with Lowe's reading, which in its turn is borrowed from *Byrde's* Preces, as given by Barnard, but is not in Tallis's Service at all.

"*The Lord's Name,*" &c. Tallis set this response to the words "Praise ye the Lord" (as the Prayer Book then stood) *repeated*; to adapt it to the present text of the Prayer Book his music is necessarily abridged, care being taken to preserve the Plain Song uniform with Merbecke, modified from the same cause as before remarked. The unisons in Barnard, between the 1st and 2nd Alto on the words "be praised," have been corrected.

RESPONSES.

NEITHER the Apostles' Creed nor the Athanasian Creed is noted in Barnard. The chant (Canterbury Tune), set to the latter in Boyce, is one of the ancient chants, and is probably harmonized by Byrde, being set to the Venite in his *Preces*.

"*And with thy spirit.*" In Barnard the Plain Song is vitiated on the word "and," being F instead of D.

"*Our Father,*" &c., is so noted in Barnard, including the "Amen" in unison, and thus affords a precedent for similar usage in the Apostles' Creed, which, as just remarked, is not noted by him.

"*And grant us,*" &c. The D crotchet in the Plain Song (previous to the final D) on the second syllable of the word "salvation," as that word is now sung, is a slight departure from the strict Plain Song; which, however, being required by the harmony, may be regarded simply as an appoggiatura. On the word "thy" and the first syllable of "salvation" the 1st and 2nd Alto are slightly modified to avoid an awkward progression.

"And mercifully hear us," &c. Barnard has D to "and" instead of F, as in Merbecke, Clifford, Peter House MS. Cantab., C.C. Oxon. MS. (both of which were written early in the 17th century before the great Rebellion), and both Dean Aldrich's MSS., C.C. Oxon.

"And make thy chosen," &c. Barnard has vitiated the Plain Song by having A on the second syllable of "chosen" and the first syllable of "people" instead of F, which, however, is preserved in the Peter House MS., C.C., Oxon. MS., and both Dean Aldrich's MSS., C.C., Oxon. The passing note E flat is an unimportant departure from the Plain Song, which may be excused on the same ground as suggested in the note on *"And grant us,"* &c.

"Because there is none other," &c. The note in Barnard on the first syllable of "because," and the word "for" is A, and on "but" B, instead of F; probably with a view to vary the part, as the Plain Song is correctly given in Merbecke, Clifford, Peter House MS. Cantab., C.C., Oxon. MS., and both Dr. Aldrich's MSS., C. C., Oxon.

"And take not," &c. In Barnard the Plain Song is wholly inaccurate, but given correctly in Merbecke, Clifford, Peter House, C.C., Oxon. MS., and both Dr. Aldrich's MSS., with the exception of the note on "Spirit," the true reading of which is restored from the C.C. Oxon. MS. of *Byrde's* Responses, where the Plain Song, as given by Merbecke only of the above authorities, is preserved intact.

The *"Amen"* after the third collect in Barnard has the 1st and 2nd Alto in unison. The 1st Alto is here taken from the Peter House and C.C. Oxon. MS.

THE LITANY.

THERE is some difficulty in determining the precise *form* in which the Litany was left by Tallis. It is certain he did not write it as given by Boyce, because Tallis and the musicians of his date never assigned the Plain Song or melody to the Treble voices. In all the Invocations, except the first, the Plain Song is ascribed by Barnard (correctly enough) to the Tenor (Decani), but then this same part is repeated for the Trebles also, instead of the fifth part, which however is preserved in the first Invocation though assigned by mistake, it is conceived, to the Tenor (Dec. and Cant.); and in the other Invocations to the Tenor (Cant. only) instead of the Trebles. Whether this part ought to be assigned to the Trebles in all the Invocations, or alternated with the 2nd Alto (of which Aldrich says in his Four-part Litany for Men, "no need of a second Counter-

Tenor if there be boys to sing his part eight notes higher") can only be conjectured: but this latter supposition seems the more probable, as in Clifford's MS. this 2nd Alto is actually assigned to the Trebles in the fourth Invocation, where it would naturally fall if alternated with the part erroneously ascribed in Barnard to the Tenor in the first Invocation.

Dean Aldrich's often quoted letter to Dr. Fell, it should seem, has been misunderstood. His words are "Tallis's magnificent Litany was originally written in four parts, with the plain chant in the tenor. Barnard was the first who despoiled it." Now, to be consistent with the fact that we have, in the Dean's own handwriting, at least two copies of the Litany *with the five parts*, besides his Latin version, it is conjectured that his words should be thus paraphrased:—"Tallis's magnificent Litany was originally written in four parts, *with* the plain chant—i.e., *in addition to* the Plain Chant in the *Tenor*. (The Plain Chant is not a *part* by Tallis, but *the theme* to be illustrated by his four parts). Barnard was the first who despoiled it. He spoilt it by misarranging, though retaining, all the parts; especially by putting the Plain Chant sometimes in the *upper part* alone, (according to the fashion then coming into vogue)—sometimes in the upper part as well as the Tenor—and *only* sometimes as it was originally, in the Tenor alone." The fact is, the Dean's disapprobation apparently was not concerning the number of the parts, but their distribution, particularly the novelty of putting the Plain Song in the upper part. On these grounds the Plain Song is here uniformly assigned to the Tenor, which at any rate must have been intended by Tallis; and the Tenor of the first Invocation is alternated with the 2nd Alto for the Trebles. Thus the Invocations may either be (1) alternated, or (2) all sung like the first, or (3) all sung like the second, as different tastes may suggest; but in the two last cases, the 1st and 2nd Alto should exchange their parts in the 2nd and 4th Invocations.

The remainder of the Plain Song of Tallis's Litany is not identical with that in common use already described; for this has only the Plain Song of the Invocation adapted in its simplest form to the whole Litany; whereas Tallis's Plain Song bears a closer resemblance to the Latin source whence it is derived. Accordingly, in

"*Spare us good Lord*," the Plain Song is monotone. In Barnard this Plain Song is given to the upper part as well as the Tenor, so that there are only four real parts. To avoid this the 2nd Alto here given is taken from the Tenor of the Peter House MS. an octave higher.

"*Good Lord deliver us.*" In Barnard the Plain Song is ascribed to the upper part.

"*We beseech thee,*" &c., the Plain Song is given correctly in the Tenor.

"*Son of God,*" &c." down to "*O Christ, hear us,*" the Plain Song is in the upper part.

"*O Lamb of God,*" &c. In the Minister's part the first syllable of "upon" in Barnard is B instead of G, as in two of Dr. Aldrich's MSS., C.C. Oxon. In the 2nd Alto at the words "that takest away the sins of," the word "of" in Barnard has D, but Clifford and Dean Aldrich's MSS., C.C. Oxon, have C, which of course is correct; and on "have" and "us" the 3rd of the chord is omitted, and the octave assigned to three parts. On these accounts the reading of the Peter House Litany is here preferred.

"*Lord have mercy,*" &c., down to the Lord's Prayer, the Plain Song is correctly given to the Tenor, but vitiated in giving G, G to "have" and the first syllable of "mercy," instead of E, E. On the last syllable of "mercy" in the first two responses, the 5th of the chord is omitted in Barnard; this also is supplied from the Peter House Litany; and in the last response on the first syllable of "mercy" the reading of the Peter House and one of Dr. Aldrich's C.C. Oxon MSS., which doubles the 3rd instead of trebling the 5th, has also been preferred.

Here ends Tallis's Litany according to Barnard. Consequently the coda sometimes appended to the last "Lord have mercy" is not given. In Dean Aldrich's MSS. the remainder of the Litany, technically called the Suffrages, is added in four parts, it being also attributed to Tallis. Dr. Crotch in his edition of the Latin Litany, as used before the University of Oxford, inserts in this place the note—"At this bar *Dr. Aldrich's* additions commence." In order to make this part uniform with the former, a fifth part has been added, which thus remedies the deficiencies of 5ths of the chord observable in several places. This additional part is distinguished by smaller type. In the two last responses the chord $\frac{6}{4}$ occurs in the MS. ascribed to Aldrich; Dr. Crotch's reading of $\frac{5}{4}$ has been preferred.

The fourth "*Amen*" in the Aldrichian MS. falsifies the Plain Song, being A, G, instead of G, G. The third therefore is reserved for the last, and the penultimate is the last reversed.

TABLE OF THE MUSIC.

VENITE, EXULTEMUS; AND EASTER ANTHEMS.

Series No. I. <i>Ancient.</i>	Series No. II. <i>Single.</i>	Series No. III. <i>Double.</i>
1. viii. 1. Ferial (Merbecke).	1. P. Humphries in C.	1. Lord Mornington in E ^b
2. vi.	2. T. Tallis F.	2. T. S. Dupuis A.
3. i. 2.	3. R. Woodward B ^b .	3. P. Henley E.
4. iii. 2.	4. D. Purcell G.	
5. vii. 1.	5. J. Jones D.	

TE DEUM LAUDAMUS.

Proper Tune (Merbecke, probably of the same date as the Hymn itself.

Ver. 1-15, { 1. i. 1. 24-29, { 2. vii. 1.	1. W. Turner A. 2. B. Cooke G.	1. T. Norris A. 2. R. Langdon F. 3. H. Lawes (from). C.
Ver. 16-23. { IRREGULAR. { vii. 3.	E. Purcell D min. R. Langdon's Collection. . G min.	A. Bennett E. W. Morley D min. R. Cooke C min.

BENEDICITE, OMNIA OPERA.

1. IRREGULAR (Merbecke).	P. Hayes A min.	J. Beckwith D.
2. Ancient Church.		
3. Proper Tune (Psalter, 1565).		

BENEDICTUS AND JUBILATE.

1. v. (Merbecke.)	1. J. Weldon G min.	1. E. Higgins F.
2. viii. 1. (Merbecke.)	2. H. Aldrich B ^b .	2. J. Robinson E ^b .
3. ii.	3. J. Battishill A.	3. R. Cooke G.
4. i. 3.	4. W. Russell C.	4. J. Jones D.
5. iii. 3.	5. J. Travers. E.	

MAGNIFICAT AND CANTATE.

1. i. 1. (Merbecke.)	1. T. Purcell G.	1. W. Boyce F.
2. iii. 1.	2. J. Blow E min.	2. J. Soaper A.
3. iv. 2.	3. S. Arnold B ^b .	3. J. Battishill D.
4. viii. 2.	4. W. Tucker A.	4. J. Randall. E.
5. v.	5. J. Battishill E ^b .	
6. vii. 5.	6. J. Jones. C.	

NUNC DIMITTIS AND DEUS MISEREATUR.

1. vii. 4. (Merbecke.)	1. M. Greene B ^b .	1. Flintoft. G min.
2. i. 4.	2. R. Bacon A.	2. P. Hayes F.
3. IRREGULAR.	3. R. Goodson C.	2. Lord Mornington D.
4. vi.	4. J. Nares A.	4. W. Boyce D.
5. i. 5.	5. R. Farrant F.	5. G. F. Handel (Athaliah) . F.
6. iii. 4.	6. P. Hayes F.	
7. iv. 1.	7. J. Battishill E ^b .	

QUICUNQUE VULT.

Series No. I.—iv. 1. (Merbecke.)

Series No. II.—Canterbury Tune (Clifford)

RESPONSES TO THE COMMANDMENTS.	GLORIAS.	SANCTUSES.
1. Plain Song (Merbecke).	1. Plain Song (suitable for Lent).	1. Plain Song (Merbecke).
2. B. Rogers D.	2. The same (major form).	2. W. Child D.
3. J. Nares F.	3. The same, by T. Tallis.	3. T. Tallis Dorian.
4. T. Tallis Dorian.	4. The same, by T. Tallis. (Plain Song in Tenor.)	4. B. Rogers D.
5. S. Arnold C.	5. The same, from Lowe on D.	5. O. Gibbons F.
6. S. Arnold A.	6. Anonymous.	6. Plain Song (Merbecke).
7. Bp. Turton F.		LORD'S PRAYER.
8. O. Gibbons F.		Plain Song (Merbecke).
	NICENE CREED.	GLORIA IN EXCELSIS.
	1. Plain Song (Merbecke).	1. Plain Song (Merbecke).
	2. Chant (Lowe).	2. Chant. Ancient Church.

THE PSALTER.

DAY.	PSALMS.	Series No. I.	Series No. II.	Series No. III.
		<i>Ancient.</i>	<i>Single.</i>	<i>Double.</i>
1. Morn.	1, 2	III. 2	R. Farrant . . in F.	T. Norris in A.
	3-5	IV. 1	— Braillesford . F.	A. Bennett E.
Even.	6, 7	II.	E. Purcell . . . D min. }	J. S. Smith G ch.
	8	VII. 1	W. Turner . . . A ch. }	J. Hindle E.
2. Morn.	9 and 11	VI.	H. Aldrich . . . Bb. }	J. Jones E min
	10	I. 1	J. Kelway G min. }	Sir J. L. Rogers . . D.
Even.	12 and 14	IV. 2	M. Greene Bb. }	Sir J. L. Rogers . . G.
	13 . . . . .	. . . . .	W. Hine G min. }	
3. Morn.	15	VIII. 2	S. Arnold Bb. }	
	16, 17	VII. 4	J. Weldon G min. }	
Even.	18, v. 1-15 } " 31-51 } " 16-30	III. 3	B. Cooke F. }	Bp. Turton G.
		IV. 1	J. Pring F. }	
4. Morn.	19	VIII. 2	J. Corfe G.	T. S. Dupuis A.
	20	III. 2	Dom. salvum fac G.	York Chant E.
	21	VIII. 1		T. S. Dupuis E ch.
Even.	22, v. 1-21 } " 22-32 } 23	II.	H. Aldrich . . . E min.	J. Marsh E ch.
		. . . . .	D. Purcell G.	J. Robinson Eb.
5. Morn.	24	VII. 5	W. Lee Eb.	J. Soaper Eb.
	25	IRREGULAR }	B. Cooke Bb. }	
	26	VII. 1		{ H. Purcell, from, by J. Turle } D.
Even.	27	V.	J. Hindle D }	J. Davy D.
	28	I. 2	T. S. Dupuis . . D min. }	G. Heathcote A.
	29	V.	T. Aylward . . . D.	J. Nares A min.
6. Morn.	30	VII. 2	R. Bellamy . . . F.	P. Hayes E.
	31	III. 1	Anonymous . . . F.	J. Kent E.
Even.	32	I. 4	W. Crotch . . . D ch.	
	33	VI.	J. Nares A. }	
	34	VIII. 2	Anonymous . . . A. }	
7. Morn.	35	IV. 2	H. Purcell . . . A min. }	Bp. Turton G ch.
	36	III. 4	R. Bacon A ch. }	
Even.	37, v. 1-19	I. 2	J. Battishill . . Eb. }	T. Attwood G.
	" 20-41	I. 5	T. S. Dupuis . . Eb. }	Sir H. R. Bishop . . E min.
8. Morn.	38, 39	II.	T. Purcell . . . G ch.	J. Randall E.
	40	VII. 3	T. Purcell . . . G.	Cambridge Chant . A min.
Even.	41-43	III. 3	W. Croft B min.	W. Russell G ch.
9. Morn.	44	VII. 2	W. Child G.	Col. Lemon G.
	45, 46	VIII. 1	R. Woodward . . C.	W. Crotch E.
Even.	47, 48	V.	T. S. Dupuis . . A.	W. Crotch A.
	49	VII. 1	J. Alcock A.	R. Langdon F.
10. Morn.	50	III. 1	W. Hayes E ch.	W. Morley D min.
	51	IV. 3	W. Chard E ch.	R. Langdon F.
	52	III. 1	T. Tudway . . . G.	
Even.	53, 54	IRREGULAR }	T. Tallis A min. }	B. Cooke A min.
	55	IV. 2	R. Farrant . . . A min. }	T. Roseingrave . . D min.
11. Morn.	56, 57, v. 1-5 . .	III. 2	J. Pring G ch.	R. Roseingrave . . D.
	" 6-12 } 58	VIII. 2	J. Hindle Bb. }	J. Jones G.
Even.	59	I. 2	W. Hine G.	J. Davy E min.
	60, 61	II.	J. Blow F min.	W. Boyce F.
12. Morn.	62, 63	VII. 4	J. Jones D.	J. Worgan F.
	64	I. 5	W. Hayes D.	R. Cooke G.
Even.	65 and 67	VI.	P. Hayes Eb. }	
	66	VII. 5	T. S. Dupuis . . Bb. }	
13. Morn.	68, v. 1-16	VIII. 1	R. Goodson . . . C. }	W. Crotch G.
	" 17-35	VIII. 2	Anonymous . . . C. }	Windsor Chant . . A min.
Even.	69, v. 1-30	III. 1	J. Battishill . . Eb. }	H. Aldrich F.
	" 31-37 } 70	VII. 3	T. S. Dupuis . . Eb. }	

DAY.	PSALMS.	Series No. I.	Series No. II.	Series No. III.
		<i>Ancient.</i>	<i>Single.</i>	<i>Double.</i>
14. Morn.	71	II.	J. Goldwin. . . G min.	H. Hall. D.
	72	I. 1	T. Dean Bb.	Lord Mornington . D.
Even.	73	VII. 2	T. Tallis. . . . A min.	J. S. Smith Bb.
	74	I. 4	M. Wise F # min.	— Flintoft G min.
15. Morn.	75, 76	VII. 3	H. Aldrich. . . A.	R. Woodward . . . C.
	77	IV. 1	— Tomlinson . D.	J. Marsh G.
Even.	78, v. 1-17	III. 4	P. Fussell . . . F. }	R. Cooke F.
	" 18-30	IV. 2	W. Walond . . Bb. }	W. Hayes F.
	" 31-52	I. 5	W. Crotch . . . D min.	R. Woodward . . . F.
	" 53-73	VI.	P. Hayes F.	J. Pratt E ch.
16. Morn.	79, 80	VII. 5	W. Hayes . . . G ch.	W. H. Gray E.
	81	V.	C. King G ch.	T. Attwood Eb.
Even.	82, 83	III. 2	W. Byrde G.	P. Henley Eb.
	84, 85	VIII. 2	H. Purcell . . . G.	
17. Morn.	86	III. 1	R. Langdon's Col. G min. }	E. Higgins F.
	87	VIII. 1	H. Aldrich . . . G.	
	88	III. 1	T. S. Dupuis . . G min. }	
Even.	89, v. 1-36	VII. 2	T. S. Dupuis . . G.	R. Cooke G.
	" 37-50	VII. 3	A. T. Corfe . . . G ch.	M. Camidge . . . E min.
18. Morn.	90	II.	W. Felton . . . Eb.	T. Preston B min.
	91, 92		W. Hayes Eb.	T. Attwood D.
Even.	93, 94	III. 4	W. Crotch . . . A.	Col. Lemon D.
19. Morn.	95, 96	VIII. 1	T. Tallis. F.	H. Lawes (from) . C.
	97	VII. 4	P. Humphries . C ch.	T. S. Dupuis . . . C.
Even.	98, 99	VIII. 2	C. Gibbons . . . G.	W. Crotch C.
	100		W. Lee G ch. }	W. Crotch C.
20. Morn.	101	I. 1	H. Purcell . . . A ch.	B. Cooke A.
	102	IV. 1	J. Alcock D.	C. Teesdale E ch.
Even.	103	V.		
	104, v. 1-15	VIII. 1	P. Hayes Bb. }	J. Soaper A.
	" 16-30	I. 2	— Tomlinson . Bb. }	J. Jones D.
21. Morn.	105, v. 1-16	I. 4	W. Turner . . . D.	J. Randall D.
	" 17-44	VII. 4	W. Tucker . . . A.	
Even.	106, v. 1-12	III. 3	E. Ayrtton . . . Eb }	R. P. Goodenough . G.
	" 13-31	IV. 2	B. Lamb Eb.	
	" 32-42	IRREGULAR. . .	T. Heywood . . C min. }	
22. Morn.	107, v. 1-5, &c.	I. 1	J. Barrow . . . F. }	W. Fitzherbert . . F.
	" 6-9, &c.	VI.	W. Childe . . . Bb. }	W. Russell E.
Even.	108	V.	Anonymous . . G ch.	R. P. Goodenough . E ch.
	109	I. 3	J. Travers . . . G ch.	
23. Morn.	110-112	VII. 1	W. Hayes . . . D. }	J. Barrow G.
	113	V.	J. Alcock . . . D. }	W. Crotch F.
Even.	114, 115	IRREGULAR. . .	J. Battishill . . A.	W. Russell C.
24. Morn.	116, 117	VII. 5	Anonymous . . F. }	R. Woodward . . Bb.
	118	II.	W. Savage . . . C. }	M. Greene Bb.
Even.	119, v. 1-24	I. 2	J. Travers . . . E. }	E. Gregory Eb.
	" 25-32	IV. 2	W. Turner . . . A. }	J. Clarke-Whitfield D.
25. Morn.	" 33-56	IRREGULAR. . .	R. Langdon . . F. }	J. Battishill . . . B min.
	" 57-72	III. 2	P. Humphries . D min. }	Lord Mornington . E ch.
Even.	" 73-104	VII. 3	T. Tallis. A.	T. S. Dupuis . . . Eb.
26. Morn.	" 105-120	IV. 1	T. Kelway . . . D.	R. Woodward . . C min.
	" 121-144	III. 3	T. Kelway . . . G min. }	Dr. Speare Bb.
Even.	" 145-168	I. 4	S. Webbe G.	R. Woodward . . D.
	" 169-176	IV. 3	J. Farrant . . . G min. }	J. Battishill . . . Eb.
27. Morn.	120, 121	I. 1	T. Purcell . . . D min. }	J. Clarke-Whitfield C min.
	122-125	VII. 1	T. Kelway . . . F.	
Even.	126-128	VI.	W. Crotch . . . G ch.	
	129-131	I. 5	T. S. Dupuis . . E min.	
28. Morn.	132, 133	VII. 4	T. Vandernan . A ch.	
	134, 135	II.	H. Aldrich . . A.	
Even.	136 and 138	V.	J. Kent G ch.	
	137	IRREGULAR. . .	J. Kent G min.	
	138	V.	J. Kent D.	
29. Morn.	139	III. 1	T. Tallis. . . . C.	T. S. Dupuis . . . C.
	140, 141	I. 4	C. King C min.	R. Cooke C min.
Even.	142, 143	IV. 1	T. S. Dupuis . . B min.	J. S. Bach G min.

DAY.	PSALMS.	Series No. I.	Series No. II.	Series No. III.
		<i>Ancient.</i>	<i>Single.</i>	<i>Double.</i>
30. Morn.	144	III. 4	J. Battishill . . . G.	T. S. Dupuis . . . D.
	145, 146	VIII. 1	W. Felton . . . G.	W. Boyce D.
	Even. 147	V.	W. Russell . . . C.	W. Crotch G.
31. Morn.	148-150	VIII. 2	J. Jones C.	T. Ebdon C.
	144	II.	Ancient Theme . F.	T. Aylward . . . F.
	145, 146	VII. 1	W. Crotch . . . F.	R. Hudson F.
	Even. 147	I. 2	J. Davy C.	Lord Mornington . D.
	148-150	VII. 4	G. Heathcote . . C.	J. Beckwith . . . D.

PROPER PSALMS.

CHRISTMAS-DAY.

Morn.	19	VIII. 2	J. Corfe G.	T. S. Dupuis . . . A.
	45	VIII. 1	R. Woodward . . C.	P. Henley E.
	85	VIII. 2		T. S. Dupuis . . . A.
Even.	89, v. 1-36 . . .	VII. 2	T. S. Dupuis . . G.	R. Cooke G.
	„ 37-50	VII. 3	A. T. Corfe . . G ch.	M. Camidge . . . E min.
	110, 132	VII. 1	T. S. Dupuis . . G.	R. Cooke G.

ASH-WEDNESDAY.

Morn.	6, 32	I. 4	E. Purcell . . . D min.	J. S. Smith G min.
	38	II.	T. Purcell . . . G min.	Sir H. R. Bishop . D min.
	Even. 130	IV. 1	H. Purcell . . . A min.	B. Cooke Bb.
	130	I. 5	T. S. Dupuis . . E min.	S. Bach G min.
	143	IV. 1		

GOOD FRIDAY.

Morn.	22, v. 1-21 . . .	II.	H. Aldrich . . . E min.	T. S. Dupuis . . . E ch.
	„ 22-32	VII. 3	T. Tallis A min.	B. Cooke A min.
	40			
Even.	54	II.	H. Aldrich . . . E min.	T. S. Dupuis . . . E min.
	69, v. 1-30 . . .	III. 1	T. S. Dupuis . . G min.	Windsor Chant . . A min.
	„ 31-37	VII. 3	T. S. Dupuis . . Eb.	H. Aldrich F.
	83	III. 1		

EASTER-DAY.

Morn.	<i>Easter Anthems.</i>	III. 2	P. Humphries . . C.	Lord Mornington . E.
	Ps. 2		R. Farrant . . . F.	T. Norris A.
	57, v. 1-5			
Even.	„ 6-12	VIII. 2	W. Hayes . . . D. }	R. Roseingrave . . D.
	111	IRREGULAR . . .	J. Battishill . . A.	J. Barrow G.
	113, 114			
	118		W. Savage . . . C.	W. Russell C.

ASCENSION-DAY.

Morn.	8, 15	VII. 1	W. Turner . . . G.	Sir J. L. Rogers . . G.
	21	III. 2	Dom. saluum fac G.	York Chant E.
Even.	24, 47	VII. 5	W. Lee E.	J. Robinson . . . Eb.
	108	V.	Anonymous . . A.	W. Russell . . . Eb.

WHIT-SUNDAY.

Morn.	48, 68, v. 1-16 . .	V.	R. Goodson . . C.	W. Crotch E.
	„ 17-35	VIII. 2	Anonymous . . C.	W. Crotch A.
Even.	104, v. 1-15 . . .	VIII. 1	P. Hayes . . . Bb. }	J. Soaper A.
	„ 16-30	I. 2	W. Felton . . . G. }	
	„ 31-35	VIII. 1	P. Hayes . . . Bb.	W. Boyce D.
	145			

20TH JUNE.

Hymn instead of Verite }	VIII. 1	W. Turner . . . G.	W. Crotch C.
	III. 2	Dom. saluum fac G. }	W. Crotch C.
	I. 1	W. Lee G. }	

APPENDIX.

ALPHABETICAL AND HISTORICAL INDEX.

EXPLANATION.

(') The acute accent is placed *on* the accented syllable to be sung to the first note of the Chant after the reciting note.

This accented syllable and those that follow are divided into *three* portions for the middle, and *five* for the close of the verse, for the corresponding notes, of which a Chant ordinarily consists.

To effect this with precision, the following marks are adopted—

- (-) The hyphen separates two syllables of one word, to be sung to different notes.
- (~) The tie unites two syllables of different words, to be sung to one minim (or its equivalent).
- (..) Two points indicate two minims (or their equivalent), to be sung to one syllable.
- (^) The circumflex accent marks the last syllable, of the words sung to the reciting note, which ought to be accented.

N.B. In those Chants where the reciting note is followed by an unaccented or passing note, if this note is to be assigned to a separate syllable or syllables, they are marked off from the preceding syllable or word by a point (·); but if the last syllable sung to the reciting note bears the circumflex accent, this syllable will be sung to the reciting note and the unaccented note also.

Glory be to the Fā·ther,.....and to¹ the Sōn² : and.....tō¹ the Hō·ly² Ghost⁵;
As it was in the beginning, is nōw, and év - er shall be : wōrld·with·out end. Ä - men.

The marks *pp*, *p*, *mf*, *f*, *ff* in the margin are intended *only approximately* to indicate *piano* and *forte*, &c., but *always* to mark the transition of sense from one paragraph to another, and therefore a suitable occasion for a change of stop on the organ.

With the same view (*viz.*, to mark the transitions of sense), *2d Pt.* is intended to show where, if a double Chant be used, the *second part* of it should be employed, out of its natural order.

The first bar in the series No. I. is to be used only to the first verse of the Psalms; but may be used to every verse of the Canticles on Sundays and Festivals.

In those Chants in series No. I., where two double bars occur in the middle of the Chant, the first is to be used when more than one syllable is assigned to the last bar, and the second when only one syllable is assigned to it.

The minims with united stems, while they show the notes that are to be sung to the same syllable, indicate a slight acceleration of time upon the strict minim.

It should be borne in mind that, as chanting is only musical declamation, strictness of time should always give way to the proper, deliberate accentuation and punctuation of the words; especially where three syllables (though short and unaccented) are assigned to one note (Ps. vii, v. 14, Ps. xxvii, v. 15.) Even the commas should be observed, and at *all other stops* the breath taken also, as in reading. The bars, in fact, are employed more to indicate the correct accent of the notes, and to facilitate the adaptation to the words, than to mark a rigorous exactitude of time.

Cheerful Psalms should be chanted more briskly than those which are Penitential.

THE CONTENTS OF THIS BOOK.

1. THE Preface.
2. Concerning the Service of the Church.
3. Concerning Ceremonies, why some be abolished, and some retained.
4. The Order how the Psalter is appointed to be read.
5. The Order how the rest of the holy Scripture is appointed to be read.
6. A Table of Proper Lessons and Psalms.
7. The Calendar, with the Table of Lessons.
8. Tables and Rules for the Feasts and Fasts through the whole Year.
9. The Order for Morning Prayer.
10. The Order for Evening Prayer.
11. The Creed of Saint Athanasius.
12. The Litany.
13. Prayers and Thanksgivings upon several Occasions.
14. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.
15. The Order of the Ministration of the holy Communion.
16. The Order of Baptism both Publick and Private.
17. The Order of Baptism for those of Riper Years.
18. The Catechism.
19. The Order of Confirmation.
20. The Form of Solemnization of Matrimony.
21. The Order for the Visitation of the Sick, and the Communion of the Sick.
22. The Order for the Burial of the Dead.
23. The Thanksgiving of Women after Child-birth.
24. A Commination, or denouncing of God's anger and judgements against Sinners.
25. The Psalter.
26. Forms of Prayer to be used at Sea.
27. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.
28. A Form of Prayer for the Twentieth Day of June.
29. Articles of Religion.

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mis-

chievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the

THE PREFACE.

Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms

more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart,

spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more com-

OF CEREMONIES.

modious, both for the shortness thereof, and for the plainness of the order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese

be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all

things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, *Let all things be done among you, saith St. Paul, in a seemly and due order*: The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the

OF CEREMONIES.

other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof *St. Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would *St. Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of *Moses'* Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twentieth, or twenty-ninth Day of the Month.

And, whereas *January, March, May, July, August, October, and December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one

time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

NOTE, That the Psalter followeth the division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters and portions of chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the moveable feasts, which are not in the Calendar, and the immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the Table,) the Second Lesson at the second time

may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

And note that whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also that upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whit Sunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

Note also that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered.

PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER ON THE SUNDAYS
AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.	
<i>Sundays of Advent.</i>			
The First.....	Isaiah 1	Isaiah 2	or Isaiah 4, v. 2
Second.....	— 5	— 11, to v. 11	— 24
Third.....	— 25	— 26	— 28, v. 5 to v. 19
Fourth.....	— 30, to v. 27	— 32	— 33, v. 2 to v. 23
<i>Sundays after Christmas.</i>			
The First.....	— 35	— 38	— 40
Second.....	— 42	— 43	— 44
<i>Sundays after the Epiphany.</i>			
The First.....	— 51	— 52, v. 13 & 53	— 54
Second.....	— 55	— 57	— 61
Third.....	— 62	— 65	— 66
Fourth.....	Job 27	Job 28	Job 29
Fifth.....	Prov. 1	Prov. 3	Prov. 8
Sixth.....	— 9	— 11	— 15
<i>Septuagesima</i>	Gen. 1 & 2, to v. 4	Gen. 2, v. 4	— Job 38
Second Lesson.....	Rev. 21, to v. 9	Rev. 21, v. 9 to 22, v. 6	
<i>Sexagesima</i>	Gen. 3	Gen. 6	— Gen. 8
<i>Quinquagesima</i>	— 9, to v. 20	— 12	— 13
<i>Sundays in Lent.</i>			
The First.....	— 19, v. 12 to v. 30	— 22, to v. 20	— 23
Second.....	— 27, to v. 41	— 28	— 32
Third.....	— 37	— 39	— 40
Fourth.....	— 42	— 43	— 45
Fifth.....	Exod. 3	Exod. 5	Exod. 6, to v. 14
Sixth.....	— 9	— 10	— 11
Second Lesson.....	Matt. 26	Luke 19, v. 28	— Luke 20, v. 9 to v. 21
<i>Easter Day</i>	Exod. 12, to v. 29	Exod. 12, v. 29	— Exod. 14
Second Lesson.....	Rev. 1, v. 10 to v. 19	John 20, v. 11 to v. 19	— Rev. 5
<i>Sundays after Easter.</i>			
The First.....	Numb. 16, to v. 36	Numb. 16, v. 36	— Numb. 17, to v. 12
Second Lesson.....	1 Cor. 15, to v. 29	John 20, v. 24 to v. 30	
Second.....	Numb. 20, to v. 14	Numb. 20, v. 14 to 21, v. 10	— 21, v. 10
Third.....	— 22	— 23	— 24
Fourth.....	Deut. 4, to v. 23	Deut. 4, v. 23 to v. 41	— Deut. 5
Fifth.....	— 6	— 9	— 10
<i>Sunday after Ascension Day</i>	— 30	— 34	— Joshua 1
<i>Whit Sunday</i>	— 16, to v. 13	Isaiah 11	— Ezek. 36, v. 25
Second Lesson.....	Rom. 8, to v. 18	Gal. 5, v. 16	— Acts 18, v. 24 to 19, v. 21
<i>Trinity Sunday</i>	Isaiah 6, to v. 11	Gen. 18	— Gen. 1 & 2, to v. 4
Second Lesson.....	Rev. 1, to v. 9	Eph. 4, to v. 17	— Matt. 3

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSING.
<i>Sundays after Trinity.</i>		
The First.....	Josh. 3, v. 7 to 4, v. 15	Josh. 5, v. 13 to 6, v. 21
Second.....	Judges 4	Judges 5
Third.....	1 Sam. 2, to v. 27	1 Sam. 3
Fourth.....	— 12	— 13
Fifth.....	— 15, to v. 24	— 16
Sixth.....	2 Sam. 1	2 Sam. 12, to v. 24
Seventh.....	1 Chron. 21	1 Chron. 22
Eighth.....	— 29, v. 9 to v. 29	2 Chron. 1
Ninth.....	1 Kings 10, to v. 25	1 Kings 11, to v. 15
Tenth.....	— 12	— 13
Eleventh.....	— 18	— 19
Twelfth.....	— 22, to v. 41	2 Kings 2, to v. 16
Thirteenth.....	2 Kings 5	— 6, to v. 24
Fourteenth.....	— 9	— 10, to v. 32
Fifteenth.....	— 18	— 19
Sixteenth.....	2 Chron. 36	Nehem. 1 & 2, to v. 9
Seventeenth.....	Jerem. 5	Jerem. 22
Eighteenth.....	— 36	Ezek. 2
Nineteenth.....	Ezek. 17	— 18
Twentieth.....	— 34	— 37
Twenty-first.....	Daniel 3	Daniel 4
Twenty-second.....	— 6	— 7, v. 9
Twenty-third.....	Hosea 14	Joel 2, v. 21
Twenty-fourth.....	Amos 3	Amos 5
Twenty-fifth.....	Micah 4 & 5, to v. 8	Micah 6
Twenty-sixth.....	Habak. 2	Habak. 3
Twenty-seventh.....	Eccles. 11 & 12	Haggai 2, to v. 10

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSING.		MATTINS.	EVENSING.
<i>St. Andrew.</i>			<i>Epiphany.</i>		
1st Lesson.....	Isaiah 54	Isaiah 65, to v. 17	1st Lesson.....	Isaiah 60	Isa. 49, v. 13 to v. 24
2nd Lesson.....	John 1, v. 35 to v. 43	John 12, v. 20 to v. 42	2nd Lesson.....	Luke 3, v. 15 to v. 23	John 2, to v. 12
<i>St. Thomas.</i>			<i>Conversion of St. Paul.</i>		
1st Lesson.....	Job 42, to v. 7	Isaiah 35	1st Lesson.....	Isaiah 49, to v. 13	Jer. 1, to v. 11
2nd Lesson.....	John 20, v. 19 to v. 24	John 14, to v. 8	2nd Lesson.....	Gal. 1, v. 11	Acts 26, to v. 21
<i>Nativity of Christ.</i>			<i>Purification of the Virgin Mary.</i>		
1st Lesson.....	Isaiah 9, to v. 8	Isaiah 7, v. 10 to v. 17	1st Lesson.....	Exod. 13, to v. 17	Haggai 2, to v. 10
2nd Lesson.....	Luke 2, to v. 15	Titus 3, v. 4 to v. 9			
<i>St. Stephen.</i>			<i>St. Matthias.</i>		
1st Lesson.....	Gen. 4, to v. 11	2 Chron. 24, v. 15 to v. 23	1st Lesson.....	1 Sam. 2, v. 27 to v. 36	Isaiah 22, v. 15
2nd Lesson.....	Acts 6	Acts 8, to v. 9			
<i>St. John Evangelist.</i>			<i>Annunciation of our Lady.</i>		
1st Lesson.....	Exod. 33, v. 9	Isaiah 6	1st Lesson.....	Gen. 3, to v. 16	Isaiah 52, v. 7 to v. 13
2nd Lesson.....	John 13, v. 23 to v. 36	Rev. 1			
<i>Innocents' Day.</i>			<i>Ash Wednesday.</i>		
1st Lesson.....	Jer. 31, to v. 18	Baruch 4, v. 21 to v. 31	1st Lesson.....	Isaiah 58, to v. 13	Jonah 3
			2nd Lesson.....	Mark 2, v. 13 to v. 23	Heb. 12, v. 3 to v. 18
<i>Circumcision.</i>			<i>Monday before Easter.</i>		
1st Lesson.....	Gen. 17, v. 9	Deut. 10, v. 12	1st Lesson.....	Lam. 1, to v. 15	Lam. 2, v. 13
2nd Lesson.....	Rom. 2, v. 17	Col. 2, v. 8 to v. 18	2nd Lesson.....	John 14, to v. 15	John 14, v. 15

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Tuesday before Easter.</i>			<i>Monday in Whitsun Week.</i>		
1st Lesson Lam. 3, to v. 34		Lam. 3, v. 34	1st Lesson Gen. 11, to v. 10		Num. 11, v. 16 to v. 31
2nd Lesson John 15, to v. 14		John 15, v. 14	2nd Lesson 1 Cor. 12, to v. 14		1 Cor. 12, v. 27 & 13
<i>Wednesday before Easter.</i>			<i>Tuesday in Whitsun Week.</i>		
1st Lesson Lam. 4, to v. 21		Dan. 9, v. 20	1st Lesson Joel 2, v. 21		Micah 4, to v. 8
2nd Lesson John 16, to v. 16		John 16, v. 16	2nd Lesson 1 Thess. 5, v. 12 to v. 24		1 John 4, to v. 14
<i>Thursday before Easter.</i>			<i>St. Barnabas.</i>		
1st Lesson Hosea 13, to v. 15		Hosea 14	1st Lesson Deut. 23, to v. 12		Nahum 1
2nd Lesson John 17		John 13, to v. 36	2nd Lesson Acts 4, v. 31		Acts 14, v. 8
<i>Good Friday.</i>			<i>St. John Baptist.</i>		
1st Lesson Gen. 22, to v. 20		Isaiah 52, v. 13 & 53	1st Lesson Mal. 3, to v. 7		Malachi 4
2nd Lesson John 18		1 Peter 2	2nd Lesson Matt. 3		Matt. 14, to v. 13
<i>Easter Even.</i>			<i>St. Peter.</i>		
1st Lesson Zechariah 9		Hosea 5, v. 8 to v. 4	1st Lesson Ezek. 3, v. 4 to v. 15		Zechariah 3
2nd Lesson Luke 23, v. 50		Rom. 6, to v. 14	2nd Lesson John 21, v. 15 to v. 23		Acts 4, v. 8 to v. 23
<i>Monday in Easter Week.</i>			<i>St. James.</i>		
1st Lesson Exod. 15, to v. 22		Cant. 2, v. 10	1st Lesson 2 Kings 1, to v. 16		Jer. 26, v. 8 to v. 16
2nd Lesson Luke 24, to v. 13		Matt. 23, to v. 10	2nd Lesson Luke 9, v. 51 to v. 57		
<i>Tuesday in Easter Week.</i>			<i>St. Bartholomew.</i>		
1st Lesson 2 Kings 13, v. 14 to v. 22		Ezek. 37, to v. 15	1st Lesson Gen. 23, v. 10 to v. 18		Deut. 18, v. 15
2nd Lesson John 21, to v. 15		John 21, v. 15	<i>St. Matthew.</i>		
<i>St. Mark.</i>			1st Lesson 1 Kings 19, v. 15		1 Chron. 29, to v. 20
1st Lesson Isaiah 62, v. 6		Ezek. 1, to v. 15	<i>St. Michael.</i>		
<i>St. Philip and St. James.</i>			1st Lesson Genesis 32		Dan. 10, v. 4
1st Lesson Isaiah 61		Zechariah 4	2nd Lesson Acts 12, v. 5 to v. 18		Rev. 14, v. 14
2nd Lesson John 1, v. 43			<i>St. Luke.</i>		
<i>Ascension Day.</i>			1st Lesson Isaiah 55		Ecclus. 38, to v. 15
1st Lesson Dan. 7, v. 9 to v. 15		2 Kings 2, to v. 16	<i>St. Simon and St. Jude.</i>		
2nd Lesson Luke 24, v. 44		Hebrews 4	1st Lesson Isaiah 23, v. 9 to v. 17		Jer. 3, v. 12 to v. 19
			<i>All Saints.</i>		
			1st Lesson Wisd. 3, to v. 10		Wisd. 5, to v. 17
			2nd Lesson Heb. 11, v. 33 & 12, to v. 7		Rev. 19, to v. 17

PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Christmas Day</i>	Psalm 19	Psalm 79	<i>Easter Day</i>	Psalm 2	Psalm 113
.....	— 45	— 110	.....	— 57	— 114
.....	— 85	— 132	.....	— 111	— 118
<i>Ash Wednesday</i>	Psalm 6	Psalm 102	<i>Ascension Day</i>	Psalm 8	Psalm 24
.....	— 32	— 130	.....	— 15	— 47
.....	— 38	— 143	.....	— 21	— 108
<i>Good Friday</i>	Psalm 22	Psalm 69	<i>Whit Sunday</i>	Psalm 43	Psalm 104
.....	— 40	— 83	.....	— 63	— 145
.....	— 54		<i>June 20</i>	Psalm 20	
			.....	— 21	
			.....	— 101	

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

JANUARY			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI DAYS.			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	A	<i>Circumcis. of our Lord.</i>				
2	b	.....	Gen. 1, to v. 20	Matt. 1, v. 18	Gen. 1, v. 20 to 2, v. 4	Acts 1
3	c	.....	— 2, v. 4	— 2	— 3, to v. 20	— 2, to v. 22
4	d	.....	— 3, v. 20 to 4, v. 16	— 3	— 4, v. 16	— 2, v. 22
5	e	.....	— 5, to v. 28	— 4, to v. 23	— 5, v. 28 to 6, v. 9	— 3
6	f	<i>Epiphany of our Lord.</i>				
7	g	.....	— 6, v. 9	— 4, v. 23 to 5, v. 13	— 7	— 4, to v. 32
8	A	Lucian, Priest & Mart.	— 8	— 5, v. 13 to v. 33	— 9, to v. 20	— 4, v. 32 to 5, v. 17
9	b	.....	— 11, to v. 10	— 5, v. 33	— 12	— 5, v. 17
10	c	.....	— 13	— 6, to v. 19	— 14	— 6
11	d	.....	— 15	— 6, v. 19 to 7, v. 7	— 16	— 7, to v. 35
12	e	.....	— 17, to v. 23	— 7, v. 7	— 18, to v. 17	— 7, v. 35 to 8, v. 5
13	f	Hilary, Bishop & Conf.	— 18, v. 17	— 8, to v. 18	— 19, v. 12 to v. 30	— 8, v. 5 to v. 26
14	g	.....	— 20	— 8, v. 18	— 21, to v. 22	— 8, v. 26
15	A	.....	— 21, v. 33 to 22, v. 20	— 9, to v. 18	— 23	— 9, to v. 23
16	b	.....	— 24, to v. 29	— 9, v. 18	— 24, v. 29 to v. 52	— 9, v. 23
17	c	.....	— 24, v. 52	— 10, to v. 24	— 25, v. 5 to v. 19	— 10, to v. 24
18	d	Prisca, Virgin & Mart.	— 25, v. 19	— 10, v. 24	— 26, to v. 18	— 10, v. 24
19	e	.....	— 26, v. 18	— 11	— 27, to v. 30	— 11
20	f	Fabian, Bishop & Mart.	— 27, v. 30	— 12, to v. 22	— 28	— 12
21	g	Agnes, Virgin & Martyr	— 29, to v. 21	— 12, v. 22	— 31, to v. 25	— 13, to v. 26
22	A	Vincent, Deac. & Mart.	— 31, v. 36	— 13, to v. 24	— 32, to v. 22	— 13, v. 26
23	b	.....	— 32, v. 22	— 13, v. 24 to v. 53	— 33	— 14
24	c	.....	— 35, to v. 21	— 13, v. 53 to 14, v. 13	— 37, to v. 12	— 15, to v. 30
25	d	<i>Conversion of St. Paul.</i>				
26	e	.....	— 37, v. 12	— 14, v. 13	— 39	— 15, v. 30 to 16, v. 16
27	f	.....	— 40	— 15, to v. 21	— 41, to v. 17	— 16, v. 16
28	g	.....	— 41, v. 17 to v. 53	— 15, v. 21	— 41, v. 53 to 42, v. 25	— 17, to v. 16
29	A	.....	— 42, v. 25	— 16, to v. 24	— 43, to v. 25	— 17, v. 16
30	b	.....	— 43, v. 25 to 44, v. 14	— 16, v. 24 to 17, v. 14	— 44, v. 14	— 18, to v. 24
31	c	.....	— 45, to v. 25	— 17, v. 14	— 45, v. 25 to 46, v. 8	— 18, v. 24 to 19, v. 21

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

FEBRUARY			MORNING PRAYER.		EVENING PRAYER.	
HATH						
XXVIII DAYS,						
in every Leap Year 29 days.						
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	..... Fast	Gen. 46, v. 26 to 47, v. 13	Matt. 18, to v. 21	Gen. 47, v. 13	Acts 19, v. 21
2	e	<i>Purification of V. Mary</i>	.....	— 18, v. 21 to 19, v. 3	.....	— 20, to v. 17
3	f	Blasius, Bp. & Martyr .	— 48	— 19, v. 3 to v. 27	— 49	— 20, v. 17
4	g	.....	— 50	— 19, v. 27 to 20, v. 17	Exod. 1	— 21, to v. 17
5	A	Agatha, Virg. & Martyr	Exod. 2	— 20, v. 17	— 3	— 21, v. 17 to v. 37
6	b	.....	— 4, to v. 24	— 21, to v. 23	— 4, v. 27 to 5, v. 15	— 21, v. 37 to 22, v. 23
7	c	.....	— 5, v. 15 to 6, v. 14	— 21, v. 23	— 6, v. 28 to 7, v. 14	— 22, v. 23 to 23, v. 12
8	d	.....	— 7, v. 14	— 22, to v. 15	— 8, to v. 20	— 23, v. 12
9	e	.....	— 8, v. 20 to 9, v. 13	— 22, v. 15 to v. 41	— 9, v. 13	— 24
10	f	.....	— 10, to v. 21	— 22, v. 41 to 23, v. 13	— 10, v. 21 & 11	— 25
11	g	.....	— 12, to v. 21	— 23, v. 13	— 12, v. 21 to v. 43	— 26
12	A	.....	— 12, v. 43 to 13, v. 17	— 24, to v. 29	— 13, v. 17 to 14, v. 10	— 27, to v. 18
13	b	.....	— 14, v. 10	— 24, v. 29	— 15, to v. 22	— 27, v. 18
14	c	Valentine, Bp. & Martyr	— 15, v. 22 to 16, v. 11	— 25, to v. 31	— 16, v. 11	— 28, to v. 17
15	d	.....	— 17	— 25, v. 31	— 18	— 28, v. 17
16	e	.....	— 19	— 26, to v. 31	— 20, to v. 22	Rom. 1
17	f	.....	— 21, to v. 18	— 26, v. 31 to v. 57	— 22, v. 21 to 23, v. 10	— 2, to v. 17
18	g	.....	— 23, v. 14	— 26, v. 57	— 24	— 2, v. 17
19	A	.....	— 25, to v. 23	— 27, to v. 27	— 28, to v. 13	— 3
20	b	.....	— 28, v. 29 to v. 42	— 27, v. 27 to v. 57	— 29, v. 35 to 30, v. 11	— 4
21	c	.....	— 31	— 27, v. 57	— 32, to v. 15	— 5
22	d	.....	— 32, v. 15	— 28	— 33, to v. 12	— 6
23	e	..... Fast	— 33, v. 12 to 34, v. 10	Mark 1, to v. 21	— 34, v. 10 to v. 27	— 7
24	f	<i>St. Matthias, Apostle</i> ...	.....	— 1, v. 21	.....	— 8, to v. 18
25	g	.....	— 34, v. 27	— 2, to v. 23	— 35, v. 29 to 36, v. 8	— 8, v. 18
26	A	.....	— 39, v. 30	— 2, v. 23 to 3, v. 13	— 40, to v. 17	— 9, to v. 19
27	b	— 40, v. 17	— 3, v. 13	Levit. 9, v. 22 to 10, v. 12	— 9, v. 19
28	c	Levit. 14, to v. 23	— 4, to v. 35	— 16, to v. 23	— 10
29	— 19, to v. 19	Matt. 7	— 19, v. 30 to 20, v. 9	— 12
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THE CALENDAR,

WITH THE

TABLE OF LESSONS.

MARCH			MORNING PRAYER.		EVENING PRAYER.	
HATH			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXXI DAYS.						
1	d	David, Archbp.	Levit. 25, to v. 18	Mark 4, v. 35 to 5, v. 21	Levit. 25, v. 18 to v. 44	Rom. 11, to v. 25
2	e	Chad, Bishop	— 26, to v. 21	— 5, v. 21	— 26, v. 21	— 11, v. 25
3	f	.....	Num. 6	— 6, to v. 14	Num. 9, v. 15 to 10, v. 11	— 12
4	g	.....	— 10, v. 11	— 6, v. 14 to v. 30	— 11, to v. 24	— 13
5	A	.....	— 11, v. 24	— 6, v. 30	— 12	— 14, & 15, to v. 8
6	b	.....	— 13, v. 17	— 7, to v. 24	— 14, to v. 26	— 15, v. 8
7	c	Perpetua, Martyr ...	— 14, v. 26	— 7, v. 24 to 8, v. 10	— 16, to v. 23	— 16
8	d	.....	— 16, v. 23	— 8, v. 10 to 9, v. 2	— 17	1 Cor. 1, to v. 26
9	e	.....	— 20, to v. 14	— 9, v. 2 to v. 30	— 20, v. 14	— 1, v. 26 & 2
10	f	.....	— 21, to v. 10	— 9, v. 30	— 21, v. 10 to v. 32	— 3
11	g	.....	— 22, to v. 22	— 10, to v. 32	— 23, v. 22	— 4, to v. 18
12	A	Gregory, Bishop	— 23	— 10, v. 32	— 24	— 4, v. 18 & 5
13	b	.....	— 25	— 11, to v. 27	— 27, v. 12	— 6
14	c	.....	Deut. 1, to v. 19	— 11, v. 27 to 12, v. 13	Deut. 1, v. 19	— 7, to v. 25
15	d	.....	— 2, to v. 26	— 12, v. 13 to v. 35	— 2, v. 26 to 3, v. 18	— 7, v. 25
16	e	.....	— 3, v. 18	— 12, v. 35 to 13, v. 14	— 4, to v. 25	— 8
17	f	.....	— 4, v. 25 to v. 41	— 13, v. 14	— 5, to v. 22	— 9
18	g	Edward, King of W. (Saxons)	— 5, v. 22	— 14, to v. 27	— 6	— 10, & 11, v. 1
19	A	.....	— 7, to v. 12	— 14, v. 27 to v. 53	— 7, v. 12	— 11, v. 2 to v. 17
20	b	.....	— 8	— 14, v. 53	— 10, v. 8	— 11, v. 17
21	c	Benedict, Abbot	— 11, to v. 18	— 15, to v. 42	— 11, v. 18	— 12, to v. 23
22	d	.....	— 15, to v. 16	— 15, v. 42 & 16	— 17, v. 8	— 12, v. 23 & 13
23	e	.....	— 18, v. 9	Luke 1, to v. 26	— 24, v. 5	— 14, to v. 20
24	f	..... <i>Fast</i>	— 26	— 1, v. 26 to v. 46	— 27	— 14, v. 20
25	g	<i>Annunc. of V. Mary</i>	.....	— 1, v. 46	.....	— 15, to v. 35
26	A	.....	— 28, to v. 13	— 2, to v. 21	— 28, v. 15 to v. 47	— 15, v. 35
27	b	.....	— 28, v. 47	— 2, v. 21	— 29, v. 9	— 16
28	c	.....	— 30	— 3, to v. 23	— 31, to v. 14	2 Cor. 1, to v. 23
29	d	.....	— 31, v. 14 to v. 30	— 4, to v. 16	— 31, v. 30 to 32, v. 44	— 1, v. 23 to 2, v. 14
30	e	.....	— 32, v. 44	— 4, v. 16	— 33	— 2, v. 14 & 3
31	f	.....	— 34	— 5, to v. 17	Joshua 1	— 4

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

APRIL				MORNING PRAYER.		EVENING PRAYER.	
HATH				FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXX DAYS.							
13	1	g	.....	Joshua 2	Luke 5, v. 17	Joshua 3	2 Cor. 5
2	2	A	.....	— 4	— 6, to v. 20	— 5	— 6, & 7, v. 1
	3	b	Richard, Bishop.....	— 6	— 6, v. 20	— 7	— 7, v. 2
10	4	c	St. Ambrose, Bishop	— 9, v. 3	— 7, to v. 24	— 10, to v. 16	— 8
	5	d	.....	— 21, v. 43 to	— 7, v. 24	— 22, v. 11	— 9
18	6	e	.....	22, v. 11	— 8, to v. 26	— 24	— 10
	7	f	.....	Judges 2	— 8, v. 26	Judges 4	— 11, to v. 30
	8	g	.....	— 5	— 9, to v. 28	— 6, to v. 24	— 11, v. 30 to
15	9	A	.....	— 6, v. 24	— 9, v. 28 to	— 7	12, v. 14
	4	10	b	.....	v. 51	— 10	— 12, v. 14 & 13
	11	c	.....	— 8, v. 32 to	— 9, v. 51 to	— 11, v. 29	Gal. 1
				9, v. 25	10, v. 17		— 2
				— 11, to v. 29	— 10, v. 17		— 3
12	12	d	.....	— 13	— 11, to v. 29	— 14	— 4, to v. 21
1	13	e	.....	— 15	— 11, v. 29	— 16	— 4, v. 21 to
	14	f	.....	Ruth 1	— 12, to v. 35	Ruth 2	5, v. 13
9	15	g	.....	— 3	— 12, v. 35	— 4	— 5, v. 13
	16	A	.....	1 Sam. 1	— 13, to v. 18	1 Sam. 2, to v. 21	— 6
17	17	b	.....	— 2, v. 21	— 13, v. 18	— 3	Eph. 1
6	18	c	.....	— 4	— 14, to v. 25	— 5	— 2
	19	d	Alphege, Archbp.....	— 6	— 14, v. 25 to	— 7	— 3
	20	e	.....	— 8	15, v. 11	— 9	— 4, to v. 25
	21	f	.....	— 10	— 16	— 11	— 4, v. 25 to
	22	g	.....	— 12	— 17, to v. 20	— 13	5, v. 22
	23	A	St. George, Martyr...	— 14, to v. 24	— 17, v. 20	— 14, v. 24 to	— 5, v. 22 to
	24	b	.....	— 15	— 18, to v. 31	v. 47	6, v. 10
	25	c	St. Mark, Evang.....	.....	— 18, v. 31 to	— 16	— 6, v. 10
	26	d	.....	— 17, to v. 31	19, v. 11	.....	Phil. 1
	27	e	.....	— 17, v. 55 to	— 19, v. 11 to	— 17, v. 31 to	— 2
	28	f	.....	18, v. 17	v. 28	v. 55	— 3
	29	g	.....	— 20, to v. 18	— 19, v. 28	— 19	— 4
	30	A	.....	— 21	— 20, to v. 27	— 20, v. 18	Col. 1, to v. 21
				— 23	— 20, v. 27 to	— 22	— 1, v. 21 to
					21, v. 5	— 24, & 25, v. 1	2, v. 8
					— 21, v. 5		— 2, v. 8

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

MAY			MORNING PRAYER.		EVENING PRAYER.	
HATH			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXXI DAYS.						
1	b	<i>St. Philip & St. James...</i>	.....	.....	.....	Colos. 3, to v. 18
2	c	.....	1 Sam. 26	Luke 22, to v. 31	1 Sam. 28; v. 3	— 3, v. 18 to 4, v. 7
3	d	Invention of the Cross .	— 31	— 22, v. 31 to v. 54	2 Sam. 1	— 4, v. 7
4	e	.....	2 Sam. 3, v. 17	— 22, v. 54	— 4	1 Thess. 1
5	f	.....	— 6	— 23, to v. 26	— 7, to v. 18	— 2
6	g	St. John Port. Lat.	— 7, v. 18	— 23, v. 26 to v. 50	— 9	— 3
7	A	.....	— 11	— 23, v. 50 to 24, v. 13	— 12, to v. 24	— 4
8	b	.....	— 13, v. 38 to 14, v. 26	— 24, v. 13	— 15, to v. 16	— 5
9	c	.....	— 15, v. 16	John 1, to v. 29	— 16, to v. 15	2 Thess. 1
10	d	.....	— 16, v. 15 to 17, v. 24	— 1, v. 29	— 17, v. 24 to 18, v. 18	— 2
11	e	.....	— 18, v. 18	— 2	— 19, to v. 24	— 3
12	f	.....	— 19, v. 24	— 3, to v. 22	— 21, to v. 15	1 Tim. 1, to v. 18
13	g	.....	— 23, to v. 24	— 3, v. 22	— 4	— 1, v. 18 & 2
14	A	.....	1 Kings 1, to v. 28	— 4, to v. 31	1 Kings 1, v. 28 to v. 49	— 3
15	b	.....	1 Chron. 29, v. 10	— 4, v. 31	— 3	— 4
16	c	.....	1 Kings 4, v. 20	— 5, to v. 24	— 5	— 5
17	d	.....	— 6, to v. 15	— 5, v. 24	— 8, to v. 22	— 6
18	e	.....	— 8, v. 22 to v. 54	— 6, to v. 22	— 8, v. 54 to 9, v. 10	2 Tim. 1
19	f	Dunstan, Archbishop...	— 10	— 6, v. 22 to v. 41	— 11, to v. 26	— 2
20	g	.....	— 11, v. 26	— 6, v. 41	— 12, to v. 25	— 3
21	A	.....	— 12, v. 25 to 13, v. 11	— 7, to v. 25	— 13, v. 11	— 4
22	b	.....	— 14, to v. 21	— 7, v. 25	— 15, v. 25 to 16, v. 8	Titus 1
23	c	.....	— 16, v. 8	— 8, to v. 31	— 17	— 2
24	d	.....	— 18, to v. 17	— 8, v. 31	— 18, v. 17	— 3
25	e	.....	— 19	— 9, to v. 39	— 21	Philemon
26	f	Augustine, Archbishop.	— 22, to v. 41	— 9, v. 39 to 10, v. 22	2 Kings 1	Heb. 1
27	g	Ven. Bede, Presbyter ...	2 Kings 2	— 10, v. 22	— 4, v. 8	— 2, & 3, to v. 7
28	A	.....	— 5	— 11, to v. 17	— 6, to v. 24	— 3, v. 7 to 4, v. 14
29	b	.....	— 6, v. 24	— 11, v. 17 to v. 47	— 7	— 4, v. 14 & 5
30	c	.....	— 8, to v. 16	— 11, v. 47 to 12, v. 20	— 9	— 6
31	d	.....	— 10, to v. 18	— 12, v. 20	— 10, v. 18	— 7

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

JUNE			MORNING PRAYER.		EVENING PRAYER.	
HATH			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXX DAYS.						
1	e	Nicomede, Martyr	2 Kings 13	John 13, to v. 21	2 Kings 17, to v. 24	Heb. 8
2	f	.....	— 17, v. 24	— 13, v. 21	2 Chron. 12	— 9
3	g	.....	2 Chron. 13	— 14	— 14	— 10, to v. 19
4	A	.....	— 15	— 15	— 16, & 17, to v. 14	— 10, v. 19
5	b	Boniface, Bp. & Martyr	— 19	— 16, to v. 16	— 20, to v. 31	— 11, to v. 17
6	c	.....	— 20, v. 31 & 21	— 16, v. 16	— 22	— 11, v. 17
7	d	.....	— 23	— 17	— 24	— 12
8	e	.....	— 25	— 18, to v. 23	— 26, & 27	— 13
9	f	.....	— 23	— 18, v. 23	2 Kings 18, to v. 9	James 1
10	g	.....	— 29, v. 3 to v. 21	— 19, to v. 25	2 Chron. 30, & 31, v. 1	— 2
11	A	St. Barnabas, Apostle.....	.....	.....	.....	.....
12	b	.....	2 Kings 18, v. 13	— 19, v. 25	2 Kings 19, to v. 20	— 3
13	c	.....	— 19, v. 20	— 20, to v. 19	— 20	— 4
14	d	.....	Isaiah 38, v. 9 to v. 21	— 20, v. 19	2 Chron. 33	— 5
15	e	.....	2 Kings 22	— 21	2 Kings 23, to v. 21	1 Peter 1, to v. 22
16	f	.....	— 23, v. 21 to 24, v. 8	Acts 1	— 24, v. 8 to 25, v. 8	— 1, v. 22 to 2, v. 11
17	g	St. Alban, Martyr	— 25, v. 8	— 2, to v. 22	Ezra 1, & 3	— 2, v. 11 to 3, v. 8
18	A	.....	Ezra 4	— 2, v. 22	— 5	— 3, v. 8 to 4, v. 7
19	b	.....	— 7	— 3	— 8, v. 15	— 4, v. 7
20	c	Trans. of Edw. King of [W. Sax.	— 9	— 4, to v. 32	— 10, to v. 20	— 5
21	d	.....	Nehem. 1	— 4, v. 32 to 5, v. 17	Nehem. 2	2 Peter 1
22	e	.....	— 4	— 5, v. 17	— 5	— 2
23	f	..... Fast	— 6, & 7, to v. 5	— 6	— 7, v. 73 & 8	— 3
24	g	St. John Baptist.....	.....	.....	.....	.....
25	A	.....	— 13, to v. 15	— 7, to v. 35	— 13, v. 15	1 John 1
26	b	.....	Esther 1	— 7, v. 35 to 8, v. 5	Esther 2, v. 15 & 3	— 2, to v. 15
27	c	.....	— 4	— 8, v. 5 to v. 26	— 5	— 2, v. 15
28	d Fast	— 6	— 8, v. 26	— 7	— 3, to v. 16
29	e	St. Peter, Apost. & Mar.
30	f	Job 1	— 9, to v. 23	Job 2	— 3, v. 16 to 4, v. 7
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THE CALENDAR,

WITH THE

TABLE OF LESSONS.

JULY		MORNING PRAYER.		EVENING PRAYER.	
HATH		FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXXI DAYS.					
1	g	Job 3	Acts 9, v. 23	Job 4	1 John 4, v. 7
2	A	— 5	— 10, to v. 24	— 6	— 5
3	b	— 7	— 10, v. 24	— 9	2 John
4	c	Tran. of St. Martin, Bp.	— 11	— 11	3 John
5	d	— 10	— 12	— 13	Jude
6	e	— 14	— 13, to v. 26	— 16	Matt. 1, v. 18
7	f	— 17	— 13, v. 26	— 19	— 2
8	g	— 21	— 14	— 22, v. 12 to v. 29	— 3
9	A	— 23	— 15, to v. 30	— 24	— 4, to v. 23
10	b	— 25, & 26	— 15, v. 30 to 16, v. 16	— 27	— 4, v. 23 to 5, v. 13
11	c	— 28	— 16, v. 16	— 29, & 30, v. 1	— 5, v. 13 to 5, v. 33
12	d	— 30, v. 12 to v. 27	— 17, to v. 16	— 31, v. 13	— 5, v. 33
13	e	— 32	— 17, v. 16	— 38, to v. 39	— 6, to v. 19
14	f	— 38, v. 39 & 39	— 18, to v. 24	— 40	— 6, v. 19 to 7, v. 7
15	g	Swithun, Bishop, Tran.	— 18, v. 24 to 19, v. 21	— 42	— 7, v. 7
16	A	Prov. 1, to v. 20	— 19, v. 21	Prov. 1, v. 20	— 8, to v. 18
17	b	— 2	— 20, to v. 17	— 3, to v. 27	— 8, v. 18
18	c	— 3, v. 27 to 4, v. 20	— 20, v. 17	— 4, v. 20 to 5, v. 15	— 9, to v. 18
19	d	— 5, v. 15	— 21, to v. 17	— 6, to v. 20	— 9, v. 18
20	e	Margaret, Virg. & Mart.	— 21, v. 17 to v. 37	— 8	— 10, to v. 24
21	f	— 9	— 21, v. 37 to 22, v. 23	— 10, v. 16	— 10, v. 24
22	g	St. Mary Magdalene	— 22, v. 23 to 23, v. 12	— 11, v. 15	— 11
23	A	— 12, v. 10	— 23, v. 12	— 13	— 12, to v. 22
24	b	— 14, v. 9 to v. 28	— 24	— 14, v. 28 to 15, v. 18	— 12, v. 22
25	c	St. James, Ap. & Mart.			— 13, to v. 24
26	d	St. Anne	— 15, v. 18	— 16, to v. 20	— 13, v. 24 to v. 53
27	e	— 16, v. 31 to 17, v. 18	— 26	— 18, v. 10	— 13, v. 53 to 14, v. 13
28	f	— 19, v. 13	— 27	— 20, to v. 23	— 14, v. 13
29	g	— 21, to v. 17	— 28, to v. 17	— 22, to v. 17	— 15, to v. 21
30	A	— 23, v. 10	— 28, v. 17	— 24, v. 21	— 15, v. 21
31	b	— 25	Rom. 1	— 26, to v. 21	— 16, to v. 24

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

AUGUST		MORNING PRAYER.		EVENING PRAYER.		
HATH XXXI DAYS.		FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.	
1	c	Lammas Day.....	Prov. 27, to v. 23	Rom. 2, to v. 17	Prov. 23, to v. 15	Matt. 16, v. 24 to 17, v. 14
2	d	.....	— 30, to v. 18	— 2, v. 17	— 31, v. 10	— 17, v. 14
3	e	.....	Eccles. 1	— 3	Eccles. 2, to v. 12	— 18, to v. 21
4	f	.....	— 3	— 4	— 4	— 18, v. 21 to 19, v. 3
5	g	.....	— 5	— 5	— 6	— 19, v. 3 to v. 27
6	A	Transfig. of our Lord...	— 7	— 6	— 8	— 19, v. 27 to 20, v. 17
7	b	Name of Jesus	— 9	— 7	— 11	— 20, v. 17
8	c	.....	— 12	— 8, to v. 18	Jeremiah 1	— 21, to v. 23
9	d	.....	Jeremiah 2, to v. 14	— 8, v. 18	— 5, to v. 19	— 21, v. 23
10	e	St. Lawrence, Martyr...	— 5, v. 19	— 9, to v. 19	— 6, to v. 22	— 22, to v. 15
11	f	.....	— 7, to v. 17	— 9, v. 19	— 8, v. 4	— 22, v. 15 to v. 41
12	g	.....	— 9, to v. 17	— 10	— 13, v. 8 to v. 24	— 22, v. 41 to 23, v. 13
13	A	.....	— 15	— 11, to v. 25	— 17, to v. 19	— 23, v. 13
14	b	.....	— 18, to v. 18	— 11, v. 25	— 19	— 24, to v. 29
15	c	.....	— 21	— 12	— 22, to v. 13	— 24, v. 29
16	d	.....	— 22, v. 13	— 13	— 23, to v. 16	— 25, to v. 31
17	e	.....	— 24	— 14, & 15, to v. 8	— 25, to v. 35	— 25, v. 31
18	f	.....	— 26	— 15, v. 8	— 23	— 26, to v. 31
19	g	.....	— 29, v. 4 to v. 20	— 16	— 30	— 26, v. 31 to v. 57
20	A	.....	— 31, to v. 15	1 Cor. 1, to v. 26	— 31, v. 15 to v. 33	— 26, v. 57
21	b	.....	— 33, to v. 14	— 1, v. 26 & 2	— 33, v. 14	— 27, to v. 27
22	c	.....	— 35	— 3	— 36, to v. 14	— 27, v. 27 to v. 57
23	d	..... Fast	— 36, v. 14	— 4, to v. 18	— 38, to v. 14	— 27, v. 57
24	e	St. Bartholomew, Apost.	.....	— 4, v. 18 & 5	.....	— 28
25	f	.....	— 38, v. 14	— 6	— 39	Mark 1, to v. 21
26	g	.....	— 50, to v. 21	— 7, to v. 25	— 51, v. 54	— 1, v. 21
27	A	.....	Ezek. 1, to v. 15	— 7, v. 25	Ezek. 1, v. 15	— 2, to v. 23
28	b	St. Augustine, Bishop .	— 2	— 8	— 3, to v. 15	— 2, v. 23 to 3, v. 13
29	c	St. John Bapt. beheaded	— 3, v. 15	— 9	— 8	— 3, v. 13
30	d	.....	— 9	— 10, & 11, v. 1	— 11, v. 14	— 4, to v. 35
31	e	.....	— 12, v. 17	— 11, v. 2 to v. 17	— 13, to v. 17	— 4, v. 35 to 5, v. 21

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

SEPTEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXX DAYS.						
1	f	Giles, Abbot & Confes. .	Ezek. 13, v. 17	1 Cor. 11, v. 17	Ezek. 14, to v. 12	Mark 5, v. 21
2	g	.....	— 14, v. 12	— 12, to v. 23	— 16, v. 44	— 6, to v. 14
3	A	.....	— 18, to v. 19	— 12, v. 28. & 13	— 18, v. 19	— 6, v. 14 to v. 30
4	b	.....	— 20, to v. 18	— 14, to v. 20	— 20, v. 18 to v. 33	— 6, v. 30
5	c	.....	— 20, v. 33 to v. 44	— 14, v. 20	— 22, v. 23	— 7, to v. 24
6	d	.....	— 24, v. 15	— 15, to v. 35	— 26	— 7, v. 24 to
7	e	Evurtius, Bishop	— 27, to v. 26	— 15, v. 35	— 27, v. 26	8, v. 10
8	f	Nativity of Bl. V. Mary	— 28, to v. 20	— 16	— 31	— 8, v. 10 to
9	g	.....	— 32, to v. 17	2 Cor. 1, to v. 23	— 33, to v. 21	9, v. 2
10	A	.....	— 33, v. 21	— 1, v. 23 to	— 34, to v. 17	— 9, v. 2 to v. 30
11	b	.....	— 34, v. 17	2, v. 14	— 36, v. 16 to v. 33	— 10, v. 32
12	c	.....	— 37, to v. 15	— 2, v. 14 & 3	— 37, v. 15	— 10, v. 32
13	d	.....	— 47, to v. 13	— 4	Dan. 1	— 11, to v. 27
14	e	Holy Cross Day	Dan. 2, to v. 24	— 5	— 2, v. 24	— 11, v. 27 to
15	f	.....	— 3	— 6, & 7, v. 1	— 4, to v. 19	12, v. 13
16	g	.....	— 4, v. 19	— 7, v. 2	— 5, to v. 17	— 12, v. 13 to v. 35
17	A	Lambert, Bp. & Martyr	— 5, v. 17	— 8	— 6	— 12, v. 35 to
18	b	.....	— 7, to v. 15	— 9	— 7, v. 15	13, v. 14
19	c	.....	— 9, to v. 20	— 10	— 9, v. 20	— 13, v. 14
20	d	..... Fast	— 10, to v. 20	— 11, to v. 30	— 12	— 14, to v. 27
21	e	St. Matthew, Apostle ...	.....	— 11, v. 30 to	.....	— 14, v. 27 to v. 53
22	f	.....	Hosea 2, v. 14	12, v. 14	Hosea 4, to v. 13	— 14, v. 53
23	g	.....	— 5, v. 8 to 6, v. 7	— 12, v. 14 & 13	— 7, v. 8	— 15, to v. 42
24	A	.....	— 8	Gal. 1	— 9	— 15, v. 42 & 16
25	b	.....	— 10	— 2	— 11, & 12, to v. 7	— 1, to v. 26
26	c	St. Cyprian, Archbp. ...	— 13, to v. 15	— 3	— 14	— 1, v. 26 to v. 57
27	d	.....	Joel 1	— 4, to v. 21	Joel 2, to v. 15	— 1, v. 57
28	e	.....	— 2, v. 15 to v. 28	— 4, v. 21 to	— 2, v. 28 to 3, v. 9	— 2, to v. 21
29	f	St. Michael & all Angels	.....	5, v. 13	.....	— 2, v. 21
30	g	St. Jerom, Pr. & Conf. .	— 3, v. 9	— 5, v. 13	Amos 1, & 2, to v. 4	— 3, to v. 23
...	...	.....	.....	Eph. 1	.....	— 4, to v. 16
...

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

OCTOBER			MORNING PRAYER.		EVENING PRAYER.	
HATH			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXXI DAYS.						
1	A	Remigius, Bishop.....	Amos 2, v. 4 to 3, v. 9	Eph. 2	Amos 4, v. 4	Luke 5, to v. 17
2	b	.....	— 5, to v. 18	— 3	— 5, v. 18 to 6, v. 9	— 5, v. 17
3	c	.....	— 7	— 4, to v. 25	— 8	— 6, to v. 20
4	d	.....	— 9	— 4, v. 25 to 5, v. 22	Obadiah	— 6, v. 20
5	e	.....	Jonah 1.	— 5, v. 22 to 6, v. 10	Jonah 2	— 7, to v. 24
6	f	Faith, Virg. & Martyr...	— 3	— 6, v. 10	— 4	— 7, v. 24
7	g	.....	Micah 1, to v. 10	Phil. 1	Micah 2	— 8, to v. 26
8	A	.....	— 3	— 2	— 4	— 8, v. 26
9	b	St. Denys, Bp. & Mart..	— 5	— 3	— 6	— 9, to v. 28
10	c	.....	— 7	— 4	Nahum 1	— 9, v. 28 to v. 51
11	d	.....	Nahum 2	Col. 1, to v. 21	— 3	— 9, v. 51 to 10, v. 17
12	e	.....	Habak. 1	— 1, v. 21 to 2, v. 8	Habak. 2	— 10, v. 17
13	f	Trans. of K. Edw., Con.	— 3	— 2, v. 8	Zeph. 1, to v. 14	— 11, to v. 29
14	g	.....	Zeph. 1, v. 14 to 2, v. 4	— 3, to v. 18	— 2, v. 4	— 11, v. 29
15	A	.....	— 3	— 3, v. 18 & 4	Haggai 1	— 12, to v. 35
16	b	.....	Haggai 2, to v. 10	1 Thess. 1	— 2, v. 10	— 12, v. 35
17	c	Etheldreda, Virgin	Zech. 1, to v. 18	— 2	Zech. 1, v. 18 & 2	— 13, to v. 18
18	d	St. Luke, Evangelist ...	.....	— 3	.....	— 13, v. 18
19	e	.....	— 3	— 4	— 4	— 14, to v. 25
20	f	.....	— 5	— 5	— 6	— 14, v. 25 to 15, v. 11
21	g	.....	— 7	2 Thess. 1	— 8, to v. 14	— 15, v. 11
22	A	.....	— 8, v. 14	— 2	— 9, v. 9	— 16
23	b	.....	— 10	— 3	— 11	— 17, to v. 20
24	c	.....	— 12	1 Tim. 1, to v. 18	— 13	— 17, v. 20
25	d	Crispin, Martyr.....	— 14	— 1, v. 18 & 2	Mal. 1	— 18, to v. 31
26	e	.....	Mal. 2	— 3	— 3, to v. 13	— 18, v. 31 to 19, v. 11
27	f	..... Fast	— 3, v. 13 & 4	— 4	Wisdom 1	— 19, v. 11 to v. 23
28	g	St. Simon & St. Jude ...	.....	— 5	.....	— 19, v. 28
29	A	.....	Wisdom 2	— 6	— 4, v. 7	— 20, to v. 27
30	b	.....	— 6, to v. 22	2 Tim. 1	— 6, v. 22 to 7, v. 15	— 20, v. 27 to 21, v. 5
31	c	..... Fast	— 7, v. 15	— 2	— 8, to v. 19	— 21, v. 5

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

		NOVEMBER HATH XXX DAYS.	MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	<i>All Saints' Day</i> .....	.....	.....	.....	.....
2	e	.....	Wisdom 9	2 Tim. 3	Wisdom 11, to v. 15	Luke 22, to v. 31
3	f	.....	— 11, v. 15 to 12, v. 3	— 4	— 17	— 22, v. 31 to v. 54
4	g	.....	Eccclus. 1, to v. 14	Titus 1	Eccclus. 2	— 22, v. 54
5	A	.....	— 3, v. 17 to v. 30	— 2	— 4, v. 10	— 23, to v. 26
6	b	Leonard, Confessor	— 5	— 3	— 7, v. 27	— 23, v. 26 to v. 50
7	c	.....	— 10, v. 18	Philemon	— 14, to v. 20	— 23, v. 50 to 24, v. 13
8	d	.....	— 15, v. 9	Heb. 1	— 16, v. 17	— 24, v. 13
9	e	.....	— 18, to v. 15	— 2, & 3, to v. 7	— 18, v. 15	John 1, to v. 29
10	f	.....	— 19, v. 13	— 3, v. 7 to 4, v. 14	— 22, v. 6 to v. 24	— 1, v. 29
11	g	St. Martin, Bp. & Conf.	— 24, to v. 24	— 4, v. 14 & 5	— 24, v. 24	— 2
12	A	.....	— 33, v. 7 to v. 23	— 6	— 34, v. 15	— 3, to v. 22
13	b	Britius, Bishop	— 35	— 7	— 37, v. 8 to v. 19	— 3, v. 22
14	c	.....	— 39, to v. 13	— 8	— 39, v. 13	— 4, to v. 31
15	d	Machatus, Bishop	— 41, to v. 14	— 9	— 42, v. 15	— 4, v. 31
16	e	.....	— 44, to v. 16	— 10, to v. 19	— 50, to v. 25	— 5, to v. 24
17	f	Hugh, Bp. of Linebn...	— 51, v. 10	— 10, v. 19	Baruch 4, to v. 21	— 5, v. 24
18	g	.....	Baruch 4, v. 36 & 5	— 11, to v. 17	Isaiah 1, to v. 21	— 6, to v. 22
19	A	.....	Isaiah 1, v. 21	— 11, v. 17	— 2	— 6, v. 22 to v. 41
20	b	Edmund, King & Mart.	— 3, to v. 16	— 12	— 4, v. 2	— 6, v. 41
21	c	.....	— 5, to v. 18	— 13	— 5, v. 18	— 7, to v. 25
22	d	Cecilia, Virg. & Martyr	— 6	James 1	— 7, to v. 17	— 7, v. 25
23	e	St. Clement, Bishop ...	— 8, v. 5 to v. 18	— 2	— 8, v. 18 to v. 9, v. 8	— 8, to v. 31
24	f	.....	— 9, v. 8 to 10, v. 5	— 3	— 10, v. 5 to v. 20	— 8, v. 31
25	g	Catherine, Vir. & Mart.	— 10, v. 20	— 4	— 11, to v. 10	— 9, to v. 39
26	A	.....	— 11, v. 10	— 5	— 12	— 9, v. 39 to 10, v. 22
27	b	.....	— 13	1 Pet. 1, to v. 22	— 14, to v. 24	— 10, v. 22
28	c	.....	— 17	— 1, v. 22 to 2, v. 11	— 18	— 11, to v. 17
29	d	..... <i>Fest</i>	— 19, to v. 16	— 2, v. 11 to 3, v. 8	— 19, v. 16	— 11, v. 17 to v. 47
30	e	St. Andrew, Apostle.....	.....	.....	.....	.....
...	

THE CALENDAR,

WITH THE

TABLE OF LESSONS.

DECEMBER			MORNING PRAYER.		EVENING PRAYER.	
MATH			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
XXXI DAYS.						
1	f	.....	Isaiah 21, to v. 13	1 Pet. 3, v. 8 to 4, v. 7	Isaiah 22, to v. 15	John 11, v. 47 to 12, v. 20
2	g	.....	— 22, v. 15	— 4, v. 7	— 23	— 12, v. 20
3	A	.....	— 24	— 5	— 25	— 13, to v. 21
4	b	.....	— 26, to v. 20	2 Pet. 1	— 26, v. 20 & 27	— 13, v. 21
5	c	.....	— 28, to v. 14	— 2	— 28, v. 14	— 14
6	d	Nicolas, Bishop.....	— 29, to v. 9	— 3	— 29, v. 9	— 15
7	e	.....	— 30, to v. 18	1 John 1	— 30, v. 18	— 16, to v. 16
8	f	Concep. of Virg. Mary .	— 31	— 2, to v. 15	— 32	— 16, v. 16
9	g	.....	— 33	— 2, v. 15	— 34	— 17
10	A	.....	— 35	— 3, to v. 16	— 40, to v. 12	— 18, to v. 23
11	b	.....	— 40, v. 12	— 3, v. 16 to 4, v. 7	— 41, to v. 17	— 18, v. 23
12	c	.....	— 41, v. 17	— 4, v. 7	— 42, to v. 18	— 19, to v. 25
13	d	Lucy, Virg. & Martyr...	— 42, v. 18 to 43, v. 8	— 5	— 43, v. 8	— 19, v. 25
14	e	.....	— 44, to v. 21	2 John	— 44, v. 21 to 45, v. 8	— 20, to v. 19
15	f	.....	— 45, v. 8	3 John	— 46	— 20, v. 19
16	g	O Sapientia.....	— 47	Jude	— 48	— 21
17	A	.....	— 49, to v. 13	Rev. 1	— 49, v. 13	Rev. 2, to v. 18
18	b	.....	— 50	— 2, v. 18 to 3, v. 7	— 51, to v. 9	— 3, v. 7
19	c	.....	— 51, v. 9	— 4	— 52, to v. 13	— 5
20	d	..... Fast	— 52, v. 13, & 53	— 6	— 54	— 7
21	e	St. Thomas, Ap. & Mart.	.....	.....	.....	.....
22	f	.....	— 55	— 8	— 56	— 10
23	g	.....	— 57	— 11	— 58	— 12
24	A	..... Fast	— 59	— 14	— 60	— 15
25	b	Christmas Day .....	.....	.....	.....	.....
26	c	St. Stephen, Martyr .....	.....	.....	.....	.....
27	d	St. John, Ap. & Evang..	.....	.....	.....	.....
28	e	Innocents' Day .....	.....	— 16	.....	— 18
29	f	.....	— 61	— 19, to v. 11	— 62	— 19, v. 11
30	g	.....	— 63	— 20	— 64, & 65, to v. 8	— 21, to v. 15
31	A	Silvester, Bishop	— 65, v. 8	— 21, v. 15 to 22, v. 6	— 66	— 22, v. 6

TABLES AND RULES FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter Day* is the *Sunday* after.

Advent Sunday is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i>	} <i>Sunday</i> is	{ <i>Nine</i>	} <i>Weeks before Easter.</i>
<i>Sexagesima</i>		{ <i>Eight</i>	
<i>Quinquagesima</i>		{ <i>Seven</i>	
<i>Quadragesima</i>		{ <i>Six</i>	
<i>Rogation Sunday</i>	} <i>is</i>	{ <i>Five Weeks</i>	} <i>after Easter.</i>
<i>Ascension Day</i>		{ <i>Forty Days</i>	
<i>Whit Sunday</i>		{ <i>Seven Weeks</i>	
<i>Trinity Sunday</i>		{ <i>Eight Weeks</i>	

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of	{	The Circumcision of our Lord JESUS CHRIST.	{	The Nativity of <i>St. John Baptist</i> .
		The Epiphany.		<i>St. Peter</i> the Apostle.
		The Conversion of <i>St. Paul</i> .		<i>St. James</i> the Apostle.
		The Purification of the Blessed Virgin.		<i>St. Bartholomew</i> the Apostle.
		<i>St. Matthias</i> the Apostle.		<i>St. Matthew</i> the Apostle.
		The Annunciation of the Blessed Virgin.		<i>St. Michael</i> and all Angels.
		<i>St. Mark</i> the Evangelist.		<i>St. Luke</i> the Evangelist.
		<i>St. Philip</i> and <i>St. James</i> the Apostles.		<i>St. Simon</i> and <i>St. Jude</i> , Apostles.
		The Ascension of our Lord JE- SUS CHRIST.		All Saints.
		<i>St. Barnabas</i> .		<i>St. Andrew</i> the Apostle.
				<i>St. Thomas</i> the Apostle.
	The Nativity of our Lord.			
	<i>St. Stephen</i> the Martyr.			
	<i>St. John</i> the Evangelist.			
	The Holy Innocents.			

Monday and *Tuesday* in *Easter Week*.

Monday and *Tuesday* in *Whitsun Week*.

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before	{	The Nativity of our Lord.	The Evens or Vigils before	{	<i>St. John Baptist.</i>
		The Purification of the Blessed			<i>St. Peter.</i>
		<i>Virgin Mary.</i>			<i>St. James.</i>
		The Annunciation of the Blessed			<i>St. Bartholomew.</i>
		<i>Virgin.</i>			<i>St. Matthew.</i>
		Easter Day.			<i>St. Simon and St. Jude.</i>
		Ascension Day.			<i>St. Andrew.</i>
		Pentecost.			<i>St. Thomas.</i>
		<i>St. Matthias</i>			<i>All Saints.</i>

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being the *Wednesday, Friday, and Saturday* after.....

{

 1. The First *Sunday* in Lent.
 2. The Feast of *Pentecost*.
 3. *September 14.*
 4. *December 13.*
- III. The Three *Rogation Days*, being the *Monday, Tuesday, and Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.
- IV. All the *Fridays* in the Year, except CHRISTMAS DAY.

A CERTAIN SOLEMN DAY, FOR WHICH A PARTICULAR SERVICE IS APPOINTED.

The Twentieth Day of *June*, being the Day on which Her Majesty began Her happy Reign.

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE, ACCORDING
TO THE FOREGOING CALENDAR.

GOLDEN NUMBER.	DAYS OF THE MONTH.	SUNDAY LETTER.
XIV	March 21	C
III	— 22	D
	— 23	E
XI	— 24	F
	— 25	G
XIX	— 26	A
VIII	— 27	B
	— 28	C
XVI	— 29	D
V	— 30	E
	— 31	F
XIII	April 1	G
II	— 2	A
	— 3	B
X	— 4	C
	— 5	D
XVIII	— 6	E
VII	— 7	F
	— 8	G
XV	— 9	A
IV	— 10	B
	— 11	C
XII	— 12	D
I	— 13	E
	— 14	F
IX	— 15	G
	— 16	A
XVII	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

T HIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its fourth part, omitting fractions; and also the number 1: Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800, till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

NOTE, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter, from the intercalated Day exclusive to the end of the year.

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 1899 INCLUSIVE.

GOLDEN NUMBER.	SUNDAY LETTERS.						
	A	B	C	D	E	F	G
I.	April 16	— 17	— 18	— 19	— 20	— 14	— 15
II.	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III.	March 26	— 27	— 28	— 29	— 23	— 24	— 25
IV.	April 16	— 17	— 11	— 12	— 13	— 14	— 15
V.	April 2	— 3	— 4	— 5	— 6	March 31	April 1
VI.	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII.	April 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII.	April 2	— 3	March 28	— 29	— 30	— 31	April 1
IX.	April 16	— 17	— 18	— 19	— 20	— 21	— 22
X.	April 9	— 10	— 11	— 5	— 6	— 7	— 8
XI.	March 26	— 27	— 28	— 29	— 30	— 31	— 25
XII.	April 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII.	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV.	March 26	— 27	— 28	— 22	— 23	— 24	— 25
XV.	April 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI.	April 2	— 3	— 4	— 5	March 30	— 31	April 1
XVII.	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII.	April 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX.	April 2	March 27	— 28	— 29	— 30	— 31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that Year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE OF THE MOVEABLE FEASTS

FOR THIRTY-SIX YEARS,

ACCORDING TO THE FOREGOING CALENDAR.

YEAR OF OUR LORD.	THE GOLDEN NUMBER.	THE EPOCH.	SUNDAY LETTER.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	EASTER DAY.	ASCENSION DAY.	WHIT SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
1864	III	22	CB	2	Jan. 24	Feb. 10	Mar. 27	May 1	May 5	May 15	26 Nov. 27
1865	IV	3	A	5	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	24 Dec. 3
1866	V	14	G	3	Jan. 28	Feb. 14	— 1	— 6	— 10	May 20	— 2
1867	VI	25	F	5	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	23 — 1
1868	VII	6	ED	4	— 9	Feb. 26	— 12	— 17	— 21	May 31	24 Nov. 29
1869	VIII	17	C	2	Jan. 24	— 10	Mar. 28	— 2	— 6	— 16	26 — 28
1870	IX	28	B	5	Feb. 13	Mar. 2	Apr. 17	— 22	— 26	June 5	23 — 27
1871	X	9	A	4	— 5	Feb. 22	— 9	— 14	— 18	May 28	25 Dec. 3
1872	XI	20	GF	3	Jan. 28	— 14	Mar. 31	— 5	— 9	— 19	26 — 1
1873	XII	1	E	4	Feb. 9	— 26	Apr. 13	— 18	— 22	June 1	24 Nov. 30
1874	XIII	12	D	3	— 1	— 18	— 5	— 10	— 14	May 24	25 — 29
1875	XIV	23	C	2	Jan. 24	— 10	Mar. 28	— 2	— 6	— 16	26 — 28
1876	XV	4	BA	5	Feb. 13	Mar. 1	Apr. 16	— 21	— 25	June 4	24 Dec. 3
1877	XVI	15	G	3	Jan. 28	Feb. 14	— 1	— 6	— 10	May 20	26 — 2
1878	XVII	26	F	5	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	23 — 1
1879	XVIII	7	E	4	— 9	Feb. 26	— 13	— 18	— 22	— 1	24 Nov. 30
1880	XIX	18	DC	2	Jan. 25	— 11	Mar. 28	— 2	— 6	May 16	26 — 28
1881	I	0	B	5	Feb. 13	Mar. 2	Apr. 17	— 22	— 26	June 5	23 — 27
1882	II	11	A	4	— 5	Feb. 22	— 9	— 14	— 18	May 28	25 Dec. 3
1883	III	22	G	2	Jan. 21	— 7	Mar. 25	Apr. 29	— 3	— 13	27 — 2
1884	IV	3	FE	4	Feb. 10	— 27	Apr. 13	May 18	— 22	June 1	24 Nov. 30
1885	V	14	D	3	— 1	— 18	— 5	— 10	— 14	May 24	25 — 29
1886	VI	25	C	6	— 21	Mar. 10	— 25	— 30	June 3	June 13	22 — 28
1887	VII	6	B	4	— 6	Feb. 23	— 10	— 15	May 19	May 29	24 — 27
1888	VIII	17	AG	3	Jan. 29	— 15	— 1	— 6	— 10	— 20	26 Dec. 2
1889	IX	28	F	5	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	23 — 1
1890	X	9	E	3	— 2	Feb. 19	— 6	— 11	— 15	May 25	25 Nov. 30
1891	XI	20	D	2	Jan. 25	— 11	Mar. 29	— 3	— 7	— 17	26 — 29
1892	XII	1	CB	5	Feb. 14	Mar. 2	Apr. 17	— 22	— 26	June 5	23 — 27
1893	XIII	12	A	3	Jan. 29	Feb. 15	— 2	— 7	— 11	May 21	26 Dec. 3
1894	XIV	23	G	2	— 21	— 7	Mar. 25	Apr. 29	— 3	— 13	27 — 2
1895	XV	4	F	4	Feb. 10	— 27	Apr. 14	May 19	— 23	June 2	24 — 1
1896	XVI	15	ED	3	— 2	— 19	— 5	— 10	— 14	May 24	25 Nov. 29
1897	XVII	26	C	5	— 14	Mar. 3	— 18	— 23	— 27	June 6	23 — 28
1898	XVIII	7	B	4	— 6	Feb. 23	— 10	— 15	— 19	May 29	24 — 27
1899	XIX	18	A	3	Jan. 29	— 15	— 2	— 7	— 11	— 21	26 Dec. 3

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER
CAN POSSIBLY FALL UPON.

EASTER DAY.	SUNDAYS AFTER EPIPHANY.	SEPTAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGATION SUNDAY.	ASCENSION DAY.	WHIT SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
— 23	One	— 19	— 5	— 27	May 1	— 11	27	— 30
— 24	One	— 20	— 6	— 28	— 2	— 12	27	Dec. 1
— 25	Two	— 21	— 7	— 29	— 3	— 13	27	— 2
— 26	Two	— 22	— 8	— 30	— 4	— 14	27	— 3
— 27	Two	— 23	— 9	May 1	— 5	— 15	26	Nov. 27
— 28	Two	— 24	— 10	— 2	— 6	— 16	26	— 28
— 29	Two	— 25	— 11	— 3	— 7	— 17	26	— 29
— 30	Two	— 26	— 12	— 4	— 8	— 18	26	— 30
— 31	Two	— 27	— 13	— 5	— 9	— 19	26	Dec. 1
April 1	Three	— 28	— 14	— 6	— 10	— 20	26	— 2
— 2	Three	— 29	— 15	— 7	— 11	— 21	26	— 3
— 3	Three	— 30	— 16	— 8	— 12	— 22	25	Nov. 27
— 4	Three	— 31	— 17	— 9	— 13	— 23	25	— 28
— 5	Three	Feb. 1	— 18	— 10	— 14	— 24	25	— 29
— 6	Three	— 2	— 19	— 11	— 15	— 25	25	— 30
— 7	Three	— 3	— 20	— 12	— 16	— 26	25	Dec. 1
— 8	Four	— 4	— 21	— 13	— 17	— 27	25	— 2
— 9	Four	— 5	— 22	— 14	— 18	— 28	25	— 3
— 10	Four	— 6	— 23	— 15	— 19	— 29	24	Nov. 27
— 11	Four	— 7	— 24	— 16	— 20	— 30	24	— 28
— 12	Four	— 8	— 25	— 17	— 21	— 31	24	— 29
— 13	Four	— 9	— 26	— 18	— 22	June 1	24	— 30
— 14	Four	— 10	— 27	— 19	— 23	— 2	24	Dec. 1
— 15	Five	— 11	— 28	— 20	— 24	— 3	24	— 2
— 16	Five	— 12	Mar. 1	— 21	— 25	— 4	24	— 3
— 17	Five	— 13	— 2	— 22	— 26	— 5	23	Nov. 27
— 18	Five	— 14	— 3	— 23	— 27	— 6	23	— 28
— 19	Five	— 15	— 4	— 24	— 28	— 7	23	— 29
— 20	Five	— 16	— 5	— 25	— 29	— 8	23	— 30
— 21	Five	— 17	— 6	— 26	— 30	— 9	23	Dec. 1
— 22	Six	— 18	— 7	— 27	— 31	— 10	23	— 2
— 23	Six	— 19	— 8	— 28	June 1	— 11	23	— 3
— 24	Six	— 20	— 9	— 29	— 2	— 12	22	Nov. 27
— 25	Six	— 21	— 10	— 30	— 3	— 13	22	— 28

Note, That in a Bissextile or Leap-Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter Day* had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap-Year, be added to the Day of the Month given by the Table for *Septuagesima Sunday*: And the like must be done for the First Day of *Lent* (commonly called *Ash Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that case, the Day given by the Table is the right Day.

TABLE TO FIND EASTER FROM THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.

GOLDEN NUMBER.	DAY OF THE MONTH.	SUNDAY LETTER.
XIV.	March 22	D
III.	— 23	E
—	— 24	F
XI.	— 25	G
—	— 26	A
XIX.	— 27	B
VIII.	— 28	C
—	— 29	D
XVI.	— 30	E
V.	— 31	F
—	April 1	G
XIII.	— 2	A
II.	— 3	B
—	— 4	C
X.	— 5	D
—	— 6	E
XVIII.	— 7	F
VII.	— 8	G
—	— 9	A
XV.	— 10	B
IV.	— 11	C
—	— 12	D
XII.	— 13	E
I.	— 14	F
—	— 15	G
IX.	— 16	A
XVII.	— 17	B
VI.	— 18	C
—	— 19	D
—	— 20	E
—	— 21	F
—	— 22	G
—	— 23	A
—	— 24	B
—	— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

GENERAL TABLES

FOR
FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE
PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found: Divide the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

I.	II.	III.	I.	II.	III.
YEARS OF OUR LORD.			YEARS OF OUR LORD.		
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	30
	5000	15		&c.	...
	5100	16		.....	...

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds, and note the number or cypher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye side-ways to the left hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

TABLE III.

PASCHAL FULL MOON.	SUNDAY LETTER.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
— 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
— 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
— 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
— 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
— 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
— 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
— 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
— 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
— 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
— 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
— 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
— 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
— 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
— 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
— 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
— 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
— 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
— 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
— 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
— 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
— 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
— 17	B												7	18	29	10	21	2	13	24
— 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER FOR
Morning and Evening Prayer,
 DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the reign of King *Edward* the Sixth.


THE ORDER

FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

 WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and

forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

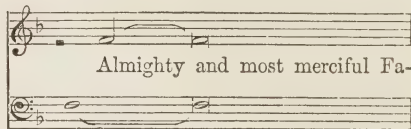
If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*



DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

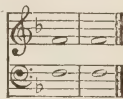
¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*



Almighty and most merciful Fa-

AL - - MIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name.

A-men.



¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

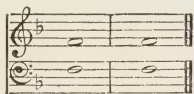


ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wicked-

MORNING PRAYER.

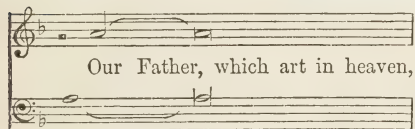
ness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,*



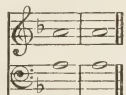
A - - men.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and where-soever else it is used in Divine Service.*



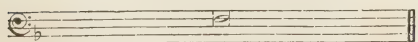
Our Father, which art in heaven,

OUR . . Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever.

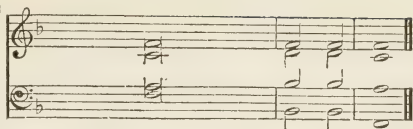


A-men.

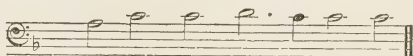
¶ *Then likewise he shall say,*



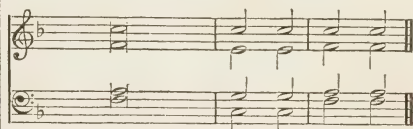
O Lord, open thou our lips.



An. And our mouth shall shew forth thy praise.

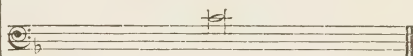


Priest. O God, make speed to save us.

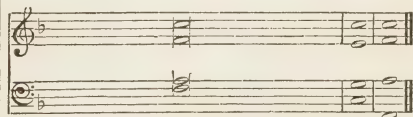


Ans. O Lord, make haste to help us.

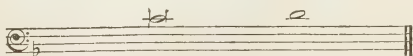
¶ *Here all standing up, the Priest shall say,*



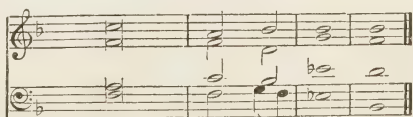
Glory be to the Father, and to the Son :
and to the Holy Ghost ;



Ans. { As it was in the beginning,
is now, and ever shall be : } A-men.
world without end.



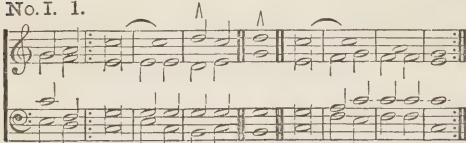
Priest. Praise ye the Lord.



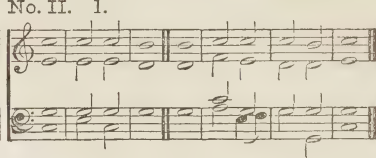
Ans. The Lord's Name be prais - ed.

¶ Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.

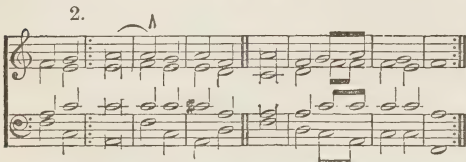
No. I. 1.



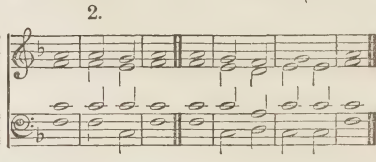
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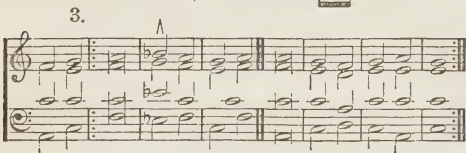
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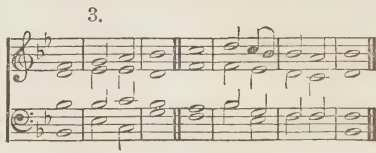
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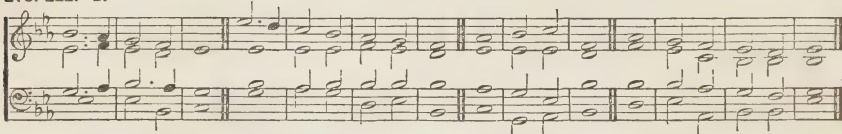
3.



3.



No. III. 1.



VENITE, EXULTEMUS DOMINO. Psal. xcv.

f **Ö**'COME, let us sing ún-to the Lord:
let us heartily rejoice in the strêngth
of our sal-vä-tion.

Let us come before his prêsence with
thanks-giving: and shew oursêlves glád
in him with Psalms.

For the Lôrd is a grêat God: and a
grêat Kîng above äll gods.

In his hand are all the cômers óf the
earth: and the strength of the hîlls is hîs
äi-so.

2d Pt. The sea is hîs, and hê made it: and
his hânds prepar-ed the dry land.

mf O come, let us wôrship, and fâll down:
and kneel before the Lôrd our Mä-ker.

For hê is the Lôrd our God: and we
are the people of his pasture,* änd the
shêep of his hand.

To day if ye will hear his voice, hârden *p*
nót your hearts: as in the provocation,
and as in the day of temptâtion in the
wil-derness;

When your fâthers témp-t-ed me: prôved
mé, and saw my works.

Forty years long was I grieved with
this generä-tion, and said: It is a people
that do err in their hêarts, for they hâve
not known my ways.

Unto whôm I swäre in-my wrath:
that they shôuld not én-ter into my rest.

Glory be to the Fâther, änd to the *ff*
Son: änd tó the Ho-ly Ghost;

As it was in the beginning, is nów,
and év-er shall be: wôrld without end.
Ä-men.

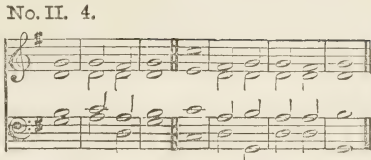
* For Series No. I., Chant 2, this pointing is preferable—"and the sheép of his hand."

MORNING PRAYER.

No. I. 4.



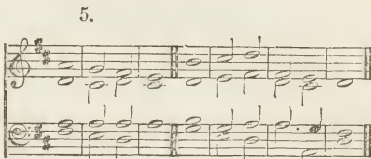
No. II. 4.



5.†

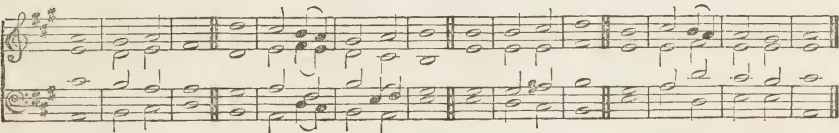


5.

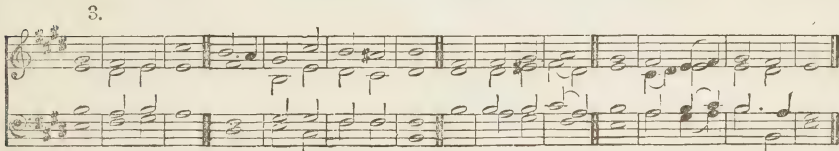


† This Chant may be taken a tone lower. See Note to Index of Chants.

No. III. 2.



3.



¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son :
and to the Holy Ghost ;

Answer. As it was in the beginning, is
now, and ever shall be : world without end.
Amen.

¶ Then shall be read distinctly with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.

¶ Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

* This unessential note (B) should be confined to those verses which have more than one syllable to this bar.

MORNING PRAYER.

Te Deum Laudamus.

f

We praise thee, O God: we ac-know-ledge thee to be the Lord. All the

mf

earth doth wor-ship thee, the Fa-ther ev-er-last-ing. To thee all An-gels

cry a-loud, the Heav'n's, and all the Powers there-in. . . . To thee Che ru-bin, and

f

Se-ra-phin con-tin-u-al-ly do cry, Ho-ly, Ho-ly, Ho-ly, Lord

God of Sa-ba-oth; Heav'n and earth are full of the Ma-jes-ty

mf

of thy Glo-ry. The glo-ri-ous com-pa-ny of the A-pos-tles praise thee.

MORNING PRAYER.

The good - ly fel - low - ship of the Pro - phets praise thee. The no - ble

ar - my of Mar - tyrs praise thee. The ho - ly Church through - out all the

p world doth ac - know - ledge thee; The Fa - ther of an in - fi - nite Ma - jes - ty;

Thine hon - our - a - ble, true, and on - ly Son; Al - so the Ho - ly Ghost, the Com - fort - er.

Full. Thou art the King of Glo - ry, O Christ. Thou art the ev - er - last - ing Son

p of the Fa - ther. When thou took - est up - on thee to de - liv - er man, thou didst

MORNING PRAYER.

not ab-hor the Vir-gin's womb. When thou hadst o-ver-come the sharp-ness

mf

of death, thou didst o-pen the King-dom of Heav'n to all be-liev-ers. Thou

sit-test at the right hand of God, in the Glo-ry of the Fa--ther. We be-

lieve that thou shalt come to be our Judge. We therefore pray thee, help thy servants whom thou hast re-

mf

deem-ed with thy pre-cious blood. Make them to be num-ber-ed with thy Saints in

glo-ry ev-er-last-ing. O Lord, save thy peo-ple, and bless thine he-ri-tage.

MORNING PRAYER.

Gov-ern them, and lift them up for ev-er. Day by day we mag-ni-fy Thee;

And we wor-ship thy Name, ev-er world with-out end. Vouch-safe, O Lord, to

keep us this day with-out sin. O Lord, have mer-cy up-on us, have

mer-cy up-on us. O Lord, let thy mer-cy light-en up-on us.

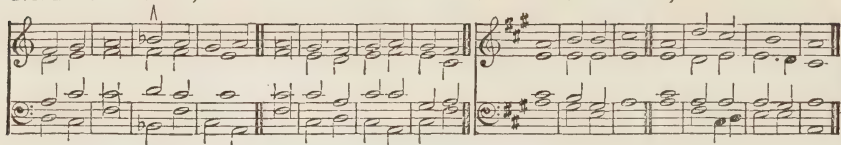
as our trust is in thee. O Lord, in thee have I trust-ed; let me ne-ver

be con-found-ed.

MORNING PRAYER.

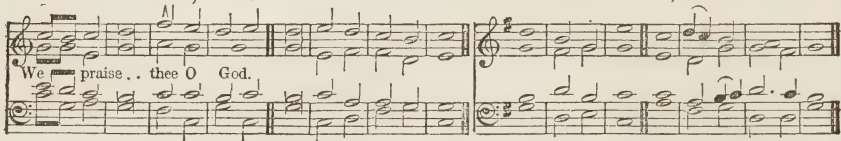
No. I. 1. Ver. 1-15, 24-29.

No. II. 1. Ver. 1-15, 24-29.



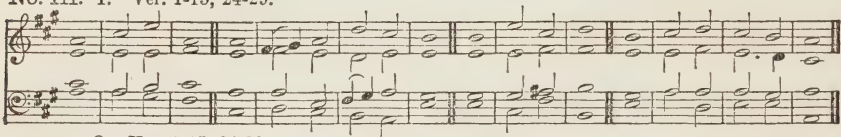
2. Ver. 1-15, 24-29.

2. Ver. 1-15, 24-29.

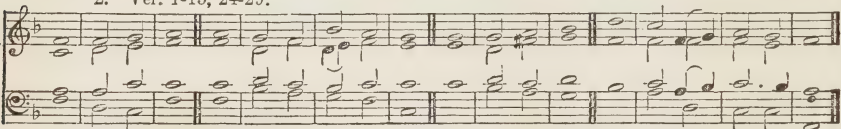


We praise thee O God.

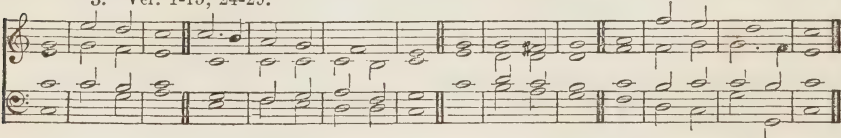
No. III. 1. Ver. 1-15, 24-29.



2. Ver. 1-15, 24-29.



3. Ver. 1-15, 24-29.



TE DEUM LAUDAMUS.

f **W**E praise thee, O God : we acknowledge thee to be the Lord.

2 All the earth doth worship thee : the Father ever-lasting.

mf 3 To thee all Angels cry a-loud : the Heavens, and all the powers there-in.

4 To thee Cherubin, and Sé-ra-phim : continually do cry,

f 5* Hôly, Hó-ly, Hôly : Lôrd Gód of Sab-a-oth ;

6 Heaven and earth are full of the Má-jes-ty : óf thy Glô-ry.

mf 7 Thê glorious cômpany óf the A-postles : praise thee.

8 Thê goodly féllowship óf the *mf* Prophets : praise thee.

9 Thê noble ár-my óf Martyrs : *mf* praise thee.

10 Thê holy Chûrch throughout all *mf* the world : dóth ac-know-ledge thee,

11 The Fä-ther : óf an ín-finite Ma-jes-ty ;

12 Thine hônourá-ble, true : ánd ón-ly Son ;

13 Äl'sô the Hó-ly Ghost : the Côm-2d Pä-ter.

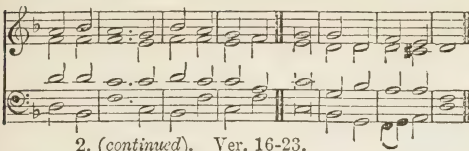
14 Thôu ärt the Kíng of Glory : *ff* Christ.

15 Thôu ärt the everlást-ing Son : óf the Fä-ther.

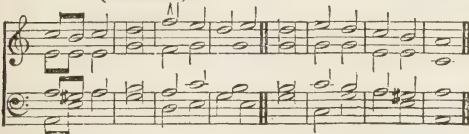
* In short verses the first bar of the Series No. I. is omitted.

MORNING PRAYER.

No. I. 1. (continued). Ver. 16-23.



2. (continued). Ver. 16-23.



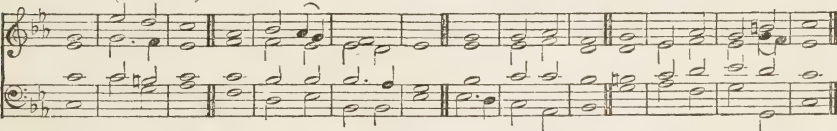
No. III. 1. (continued). Ver. 16-23.



2. (continued). Ver. 16-23.



3. (continued). Ver. 16-23.



p 16 When thou ' tookest upôn thee to ' de-liv-er man : thou didst not abhór the Vir-gin's womb.

17 When thou ' hadst overcôme the sharp-ness of death : thou didst open the Kingdom of Hêaven to áll be-liev-ers.

f 18 Thou sittest ! at the ríght hánd of God : in the Glôry of the Fä-ther.

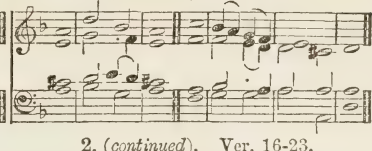
pp 19 We be-líêve that thou shalt come : tô bé our Judge.

20 Wê ' therefore pray thee, hélp thy servants : whom thou hast redeêmed with thy pre-cious blood.

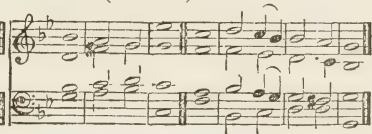
mf 21 Make them ' to be nûm-bered wíth thy Saints : in glôry év-er-lást-ing.

22 Ô ' Lôrd, sáve thy people : and bléss thine he-ri-tage.

No. II. 1. (continued). Ver. 16-23.



2. (continued). Ver. 16-23.



23 Gô-vern them : and líft them úp for év-er.

To the Chant first used.

24 Dáy by day : we mág-ni-fy thee ; *f*

25 Ând we wór-shíp thy Name : éver wíth-ôut end.

26 Voûch-sáfe, O Lôrd : to kêep us *p* this dáy wíth-ôút sin.

27 Ô ' Lôrd, have mér-cy-up-on-us : háve mér-cy-up-ôn us.

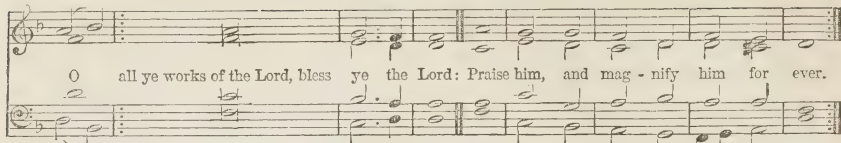
28 Ô ' Lôrd, let thy mêrcy líght-en-up-on-us : âs our trúst is in thee.

29 Ô ' Lôrd, in thee have I trusted : *ff* let me nêver bé con-fôund-ed.

MORNING PRAYER.

No. I.* 1. Ver. 11-18.

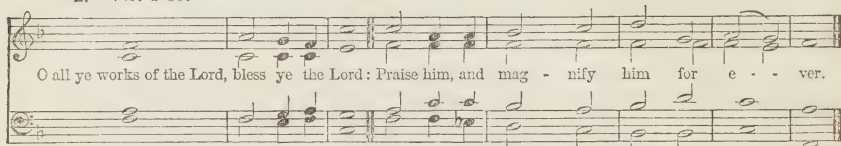
¶ Or this Canticle,



O all ye works of the Lord, bless ye the Lord: Praise him, and mag - nify him for ever.

Glory, &c. to the Son: and . . . to the Ho - ly Ghost;
As it was, &c. ev - er shall be: world with - out end. A - - - men.

2. Ver. 1-10.



O all ye works of the Lord, bless ye the Lord: Praise him, and mag - nify him for e - - ver.

Glory be to the Father, and to the Son, and to the Ho - ly Ghost;
As it was in the be - - gin - ning is now, and e - ver shall be, world with - out end. A - - men.

BENEDICITE, OMNIA OPERA.

Ô ALL ye[†] Works of the Lôrd, bléss ye the Lord: praise him, and mag-nify him for ever.

2 O ye Angels of the Lôrd, bléss ye the Lord: praise him, and mag-nify him for ever.

3 O ye Heâvens, bless ye the Lord: praise him, and magnify him for ever.

4 O ye Waters that be above the Fîrmament, bless ye the Lord: praise him, and magnify him for ever.

5 O all ye Powers of the Lôrd, bless ye the Lord: praise him, and magnify him for ever.

6 O ye Sun, and Môon, bless ye the Lord: praise him, and magnify him for ever.

7 O ye Stars of Hêaven, bless ye the Lord: praise him, and magnify him for ever.

8 O ye Showers, and Dêw, bless ye the Lord: praise him, and magnify him for ever.

9 O ye Winds of Gôd, bless ye the Lord: praise him, and magnify him for ever.

10 O ye Fire and Hêat, bless ye the Lord: praise him, and magnify him for ever.

11 O ye Winter and Sâmmër, bless ye the Lord: praise him, and magnify him for ever.

12 O ye Dews, and Frôsts, bless ye the Lord: praise him, and magnify him for ever.

13 O ye Frost and Côld, bless ye the Lord: praise him, and magnify him for ever.

14 O ye Ice and Snôw, bless ye the Lord: praise him, and magnify him for ever.

15 O ye Nights, and Dâys, bless ye the Lord: praise him, and magnify him for ever.

16 O ye Light and Dârkness, bless ye the Lord: praise him, and magnify him for ever.

17 O ye Lightnings, and Clôuds, bless ye the Lord: praise him, and magnify him for ever.

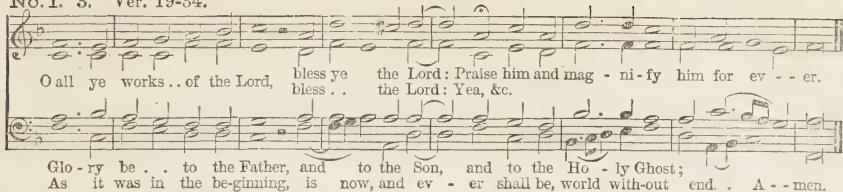
18 O let the Eârth bless the Lord: yea, let it praise him, and magnify him for ever.

* Series No. I., Chants 1, 2, 3, may be either used separately or together: when together, Chant 2 should be used to ver. 1-10, and Chant 1 to ver. 11-18, as directed.

† This point refers exclusively to Series No. I., Chant 3, and shows how many words go to the first bar.

MORNING PRAYER.

No. I. 3. Ver. 19-34.



O all ye works... of the Lord, bless ye the Lord: Praise him and mag - ni - fy him for ev - - er.
bless... the Lord: Yea, &c.

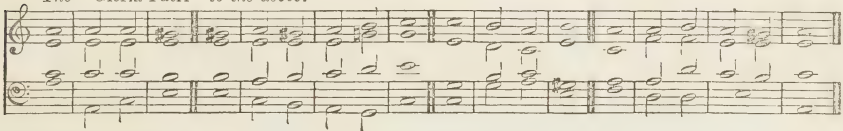
Glo - ry be . . to the Father, and to the Son, and to the Ho - ly Ghost;
As it was in the be-gin-ning, is now, and ev - er shall be, world with-out end. . A - - men.

No. II.



O all ye works of the Lord, bless ye the Lord: Praise him and mag - ni - fy him for e - - ver.
bless the Lord:

The "Gloria Patri" to the above.



No. III.



Unis. or chords ad lib.

19 O ye · Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

20 O all ye Green · Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

21 O · ye Wêlls, bless ye the Lord : praise him, and magnify him for ever.

22 O ye · Seas, and Flôods, bless ye the Lord : praise him, and magnify him for ever.

23 O ye Whales, and all that · move in the Wâters, bless ye the Lord : praise him, and magnify him for ever.

24 O all ye · Fowls of the Aîr, bless ye the Lord : praise him, and magnify him for ever.

25 O all ye · Beasts, and Cât-tle, bless ye the Lord : praise him, and magnify him for ever.

26 O ye · Children of Mên, bless ye the Lord : praise him, and magnify him for ever.

27 O let · Is-ra-êl bless the Lord : praise him, and magnify him for ever.

28 O ye · Priests of the Lôrd, bless ye the Lord : praise him, and magnify him for ever.

29 O ye · Servants of the Lôrd, bless ye the Lord : praise him, and magnify him for ever.

30 O ye Spirits and · Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

31 O ye holy and · humble Men of hêart, bless ye the Lord : praise him, and magnify him for ever.

32 O Ananias, Aza · rias, and Misâel, bless ye the Lord : praise him, and magnify him for ever.

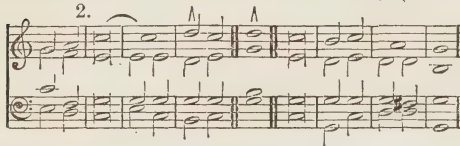
33 Glory · be to the Fâther, and to the Son : and to the Holy Ghost ;

34 As it · was in the be-gin-ning, is now, and ever shall be : world without end. Amen.

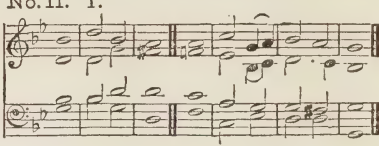
MORNING PRAYER.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

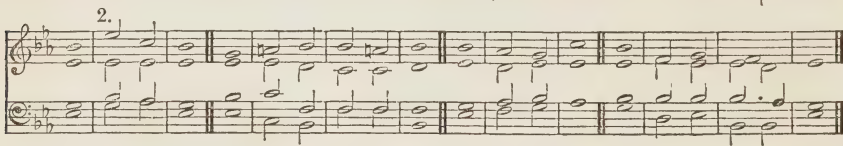
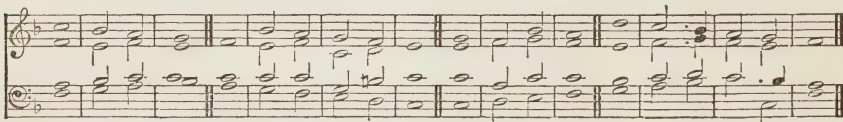
No. I. 1.



No. II. 1.



No. III. 1.



BENEDICTUS. St. Luke i. 68.

BLES-SED¹ be the Lord Gôd of Ís-ra-el :
for he hath vísited, and redéem-ed his
pëo-ple ;

And hath¹ raised up a mîghty salvá-tion
for ús : in the hôuse of his sér-vant
Dä-vid ;

As he¹ spake by the môuth of his hó-ly
Prophets : which hâve been since the
world be-gan ;

That we¹ should be sâved fróm our
enemies : and from the hânds of áll that
hâte us ;

To per¹form the mercy prômised to our
fôre-fathers : and to remêmber his hó-ly
Co-ve-nant ;

To per¹form the oath which he sware
to our fôrefather A-bra-ham : thât hé would
give us ;

That we¹ being delivered out of the
hând of our enemies : mîght sérve him
withóut fear ;

In holi¹ness, and rîghteousness befóre
him : áll the dâys of our life.

And thou,¹ Child, shalt be called the^{mf}
Prôphet of the Highest : for thou shalt go
befóre the face of the Lôrd tó pre-pare his
ways ;

To give¹ knowledge of salvá-tion ún-to his
people : fôr the remis-sion of their sins,

Through the¹ tender mêrcy of our God : *p*
whereby the dây-spring from on high
hath vi-sited us ;

To give¹ light to them that sit in
dârkness, and in the shá-dow of death :
and to guide our fêet ín-to the way of
peace.

Glo-ry¹ be to the Fâther, ánd to the *f*
Son : ánd tó the Ho-ly Ghost ;

As it¹ was in the beginning, is nôw,
and év-er shall be : wôrld withóut end.
Ä-men.

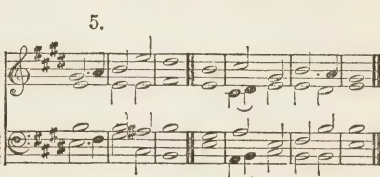
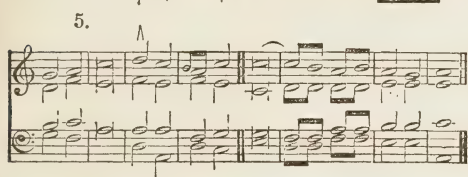
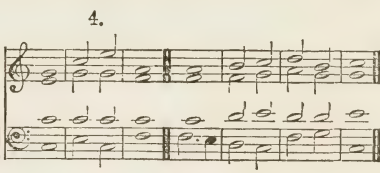
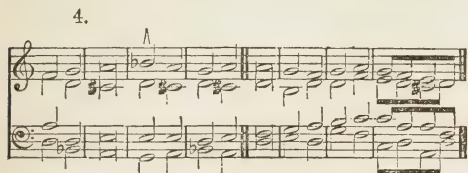
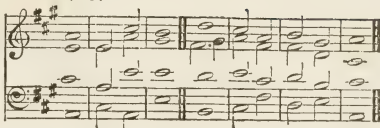
MORNING PRAYER.

¶ Or this Psalm,

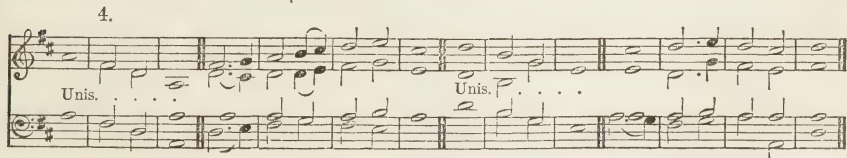
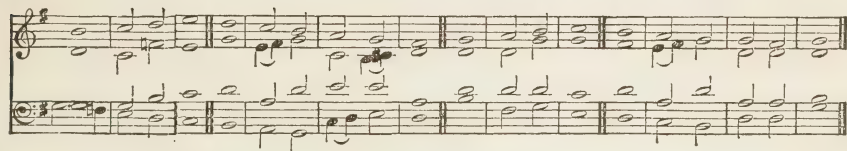
No. I. 3.



No. II. 3.



No. III. 3.



JUBILATE DEO. Psalm c.

BE¹ joyful in the L^ord, áll ye lands :
serve the Lord with gladness, and
come bef^ore his pré-sence with a song.

praise : be thankful unto him, and sp^eak
gó^d of his Name.

For the¹ Lord is gracious, his m^ercy is p^{er}
év-er-lasting : and his truth endureth
from gener^ation to gé-ne-rá...tion.

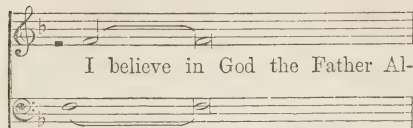
Glo-ry¹ be to the F^ather, ánd to the S^{on} :
ánd t^o the Ho-ly Ghost ;

As it¹ was in the begining, is n^{ow},
and év-er shall be : w^{or}ld with^out end.
Á...men.

Be ye¹ sure that the L^ord hé is God :
it is he that hath made us, and not we
ourselves ; we are his people, ánd the
sheép of his pás...ture.

Ó go your way into his gates with
thanksgiving, and ínto his cóurts with

¶ Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of Saint Athanasius is appointed to be read.

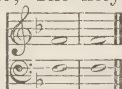


I believe in God the Father Al-

I.. BELIEVE in God the Father Almighty, Maker of heaven and earth:

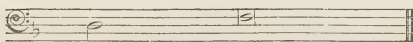
And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting.

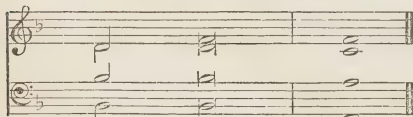


A-men.

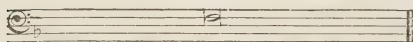
¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,



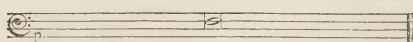
The Lord be with you.



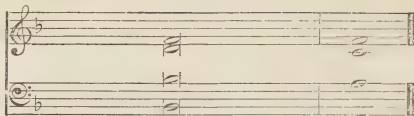
Ans. And with thy spirit.



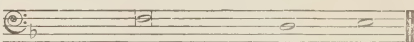
Minister. Let us pray.



Lord, have mercy upon us.

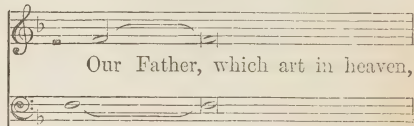


Christ, have mercy upon us.



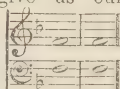
Lord, have mercy up - on us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.



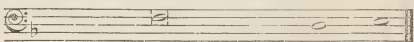
Our Father, which art in heaven,

OUR.. Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

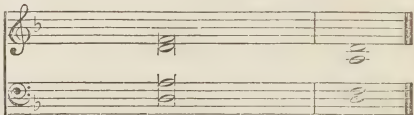


A-men.

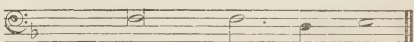
¶ Then the Priest standing up shall say,



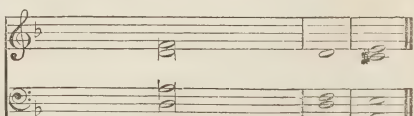
O Lord, shew thy mercy up - on us.



Ans. And grant us thy salva - tion.

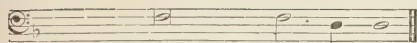


Priest. O Lord, save the Queen.

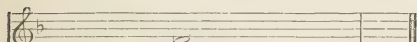


Ans. { And mercifully hear } us when we call up - } on thee.

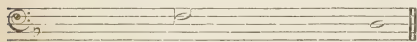
MORNING PRAYER.



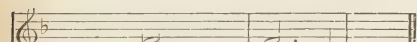
Priest. { Endue thy Mi- } right-eous-ness.
 { nisters with }



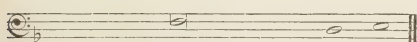
Ans. And make thy chosen people joy-ful.



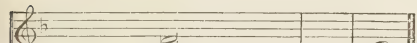
Priest. O Lord, save thy peo - - ple.



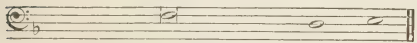
Ans. And bless thine in - he - ri - tance.



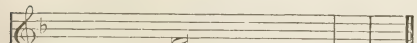
Priest. Give peace in our time, O Lord.



Ans. { Because there is none } O God.
 { other that fighteth for }



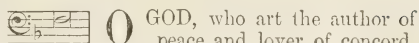
Priest. { O God, make clean } in us.
 { our hearts with - }



Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

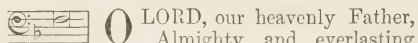
The second Collect, for Peace.



O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.

A-men.

The third Collect, for Grace.



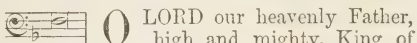
O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord.

A-men.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the Queen's Majesty.




O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen VICTORIA; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord.

A-men.

MORNING PRAYER.


A Prayer for the Royal Family.

 **A**LMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward Prince of Wales*, the *Princess of Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord.



A-men.


A Prayer for the Clergy and people.

 **A**LMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ.



A-men.


A Prayer of St. Chrysostom.

 **A**LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.



A-men.

2 Cor. xiii.

 **T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.



A-men.

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER

FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*



WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psaln li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psaln li. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psaln li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and

EVENING PRAYER.

forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

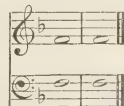
Repent ye; for the Kingdom of Heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

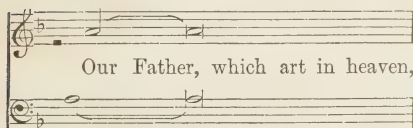
If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.



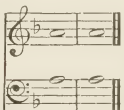
A-men.

¶ Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.



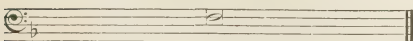
Our Father, which art in heaven,

OUR... Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, The power, and the glory, For ever and ever.

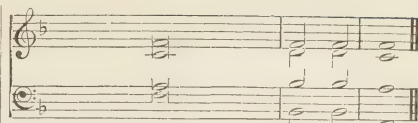


A-men.

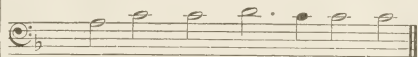
¶ Then likewise he shall say,



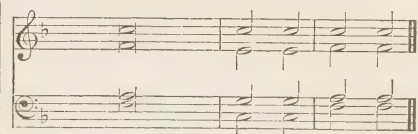
O Lord, open thou our lips.



An. And our mouth shall show forth thy praise.



Priest. O God, make speed to save us.

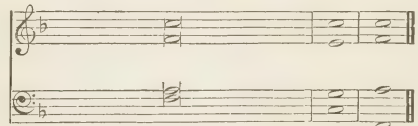


Ans. O Lord, make haste to help us.

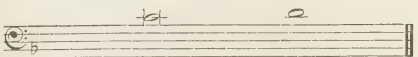
¶ Here all standing up, the Priest shall say,



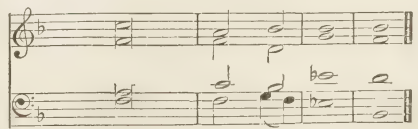
Glory be to the Father, and to the Son :
and to the Holy Ghost ;



Ans. { As it was in the beginning,
is now, and ever shall be : } A - men.
world without end.



Priest. Praise ye the Lord.

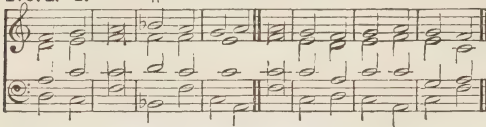


Ans. The Lord's Name be praised.

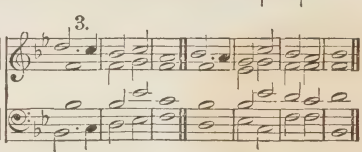
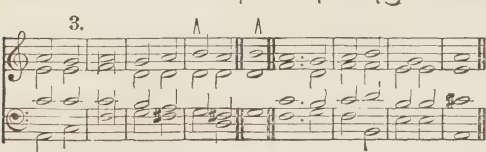
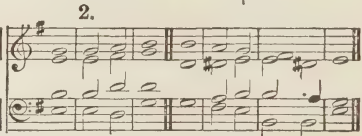
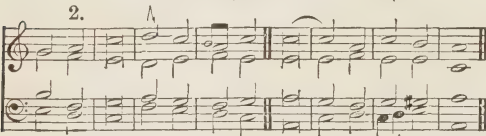
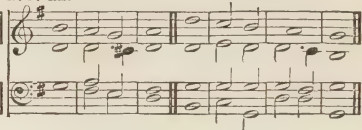
EVENING PRAYER.

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

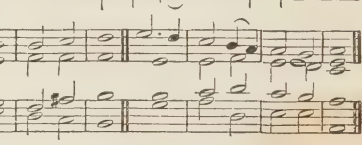
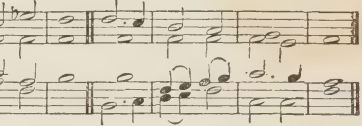
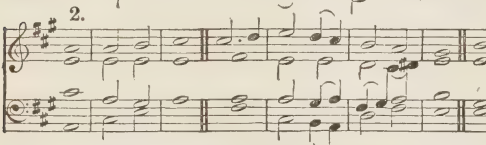
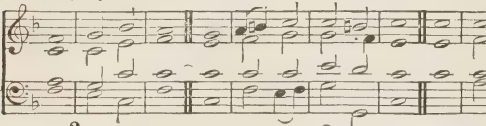
No. I. 1.



No. II. 1.



No. III. 1.



MAGNIFICAT. St. Luke i.

mf Mÿ'soul doth mǎgnify the Lord : and my spirit hath rejoiced in Gód my Sǎ-viour.

För'hê hath re-garded : the lôwliness of his hǎnd-mǎid-en.

For be'hôld, from hénce-forth : all generâtions shall cǎll me blæss-ed.

För he that is mighty hath mǎgnified me : and hó-ly is his Name.

2d Pt. p And his mērcy is on thém that fear him : throughout all gé-ne-rǎ-tions.

f He hath shēwed strength with his arm : he hath scattered the prôud in the ima-gi-ná-tion of their hearts.

He hath put down the mīghty fróm

their seat : and hath exálted the húm-ble and meek.

He hath filled the hūngry with gôod things : and the rīch he hath sēnt emp-ty-a-way.

He re'membering his mercy hath holpen his sērvant Ís-ra-el : as he promised to our forefathers, Ábraham and his sēed, for év-er.

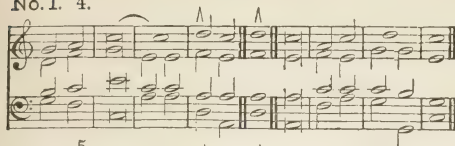
Glo-ry be to the Fǎther, and to the Son : and tó the Ho-ly Ghost ;

As it was in the beginning, is nów, and év-er shall be : wôrld with-out end. Á-men.

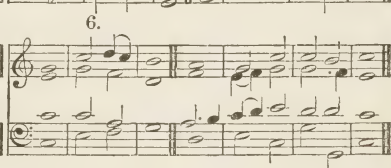
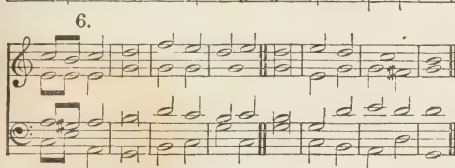
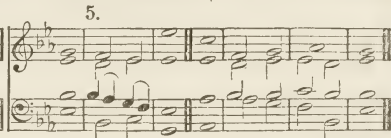
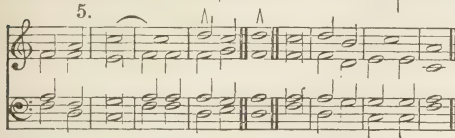
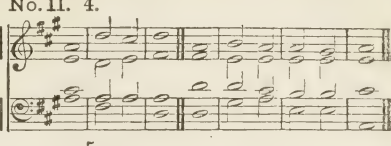
EVENING PRAYER.

¶ Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.

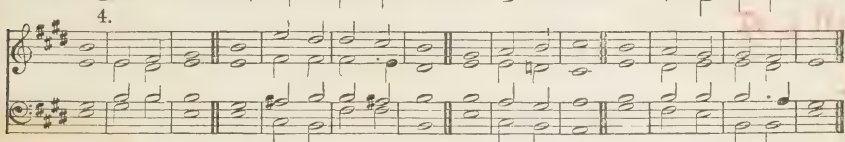
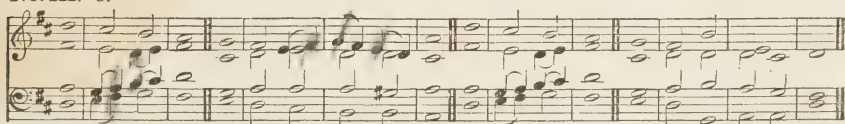
No. I. 4.



No. II. 4.



No. III. 3.



CANTATE DOMINO. Psalm xcvi.

f Ō sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the vic-tory.

mf The Lord declared his sal-vation : his righteousness hath he openly shewed in the sight of the hea-then.

He hath re-mem-bred his mercy and truth toward the house of Is-ra-el : and all the ends of the world have seen the sal-vation of our God.

f Shew your-selves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

p Praise the Lord upon the harp : sing to the harp with a psalm of thanks-giv-ing.

f With trumpets and so-and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that there-in is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he com-eth to judge the earth.

With righteousness shall he judge the world : and the people with equity.

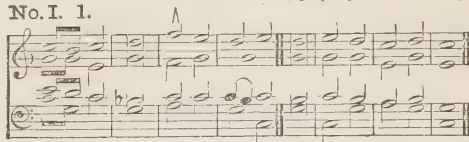
Glo-ry be to the Fa-ther, and to the Son : and to the Ho-ly Ghost ;

As it was in the beginning, is now, and é-er shall be : world with-out end. A-men.

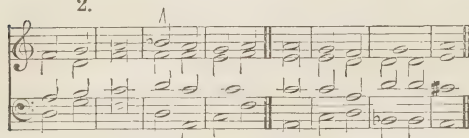
EVENING PRAYER.

Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Symeon) in English, as followeth.

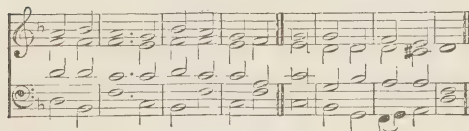
No. I. 1.



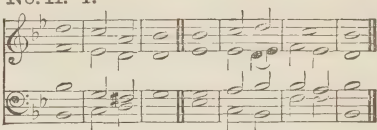
2.



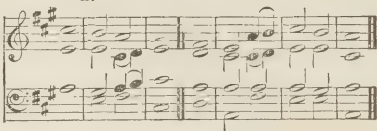
3.



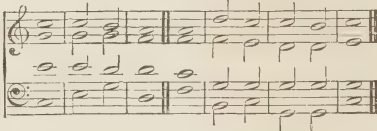
No. II. 1.



2.



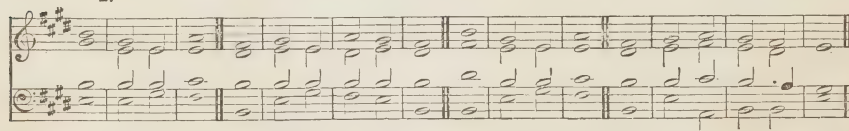
3.



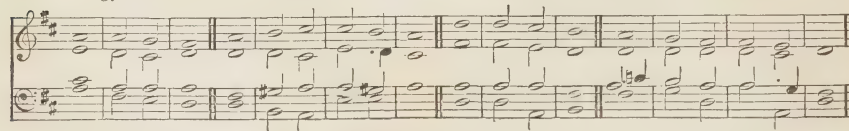
No. III. 1.



2.



3.



NUNC DIMITTIS. St. Luke ii. 29.

mf **L**ORD, now 'lettest thou thy sêrvant.
de-part in peace : accord-ing to thy
word.

För ' mine eyes have seen : thy
sal-vä-tion,

Which ' thou hâst pre-pared : before
the fâce of äll pëo-ple ;

To be a ' light : to light-en the Gentiles :
and to be the glôry of thy pëo-ple Is-ra-el.

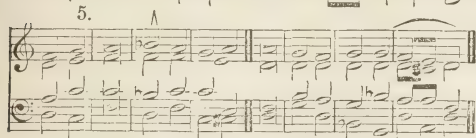
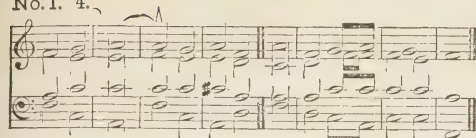
Glo-ry ' be to the Fä-ther, and to the ff
Son : änd to the Ho-ly Ghost ;

As it ' was in the begining, is nôw,
and év-er shall be : wôrld-with-út end.
Ä-men.

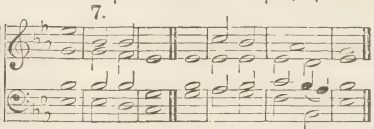
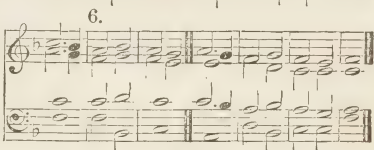
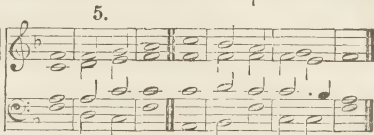
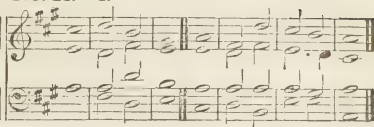
EVENING PRAYER.

¶ Or else this Psalm; except it be on the Twelfth Day of the Month.

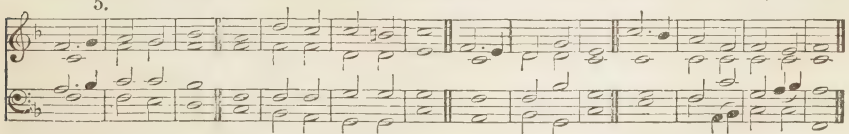
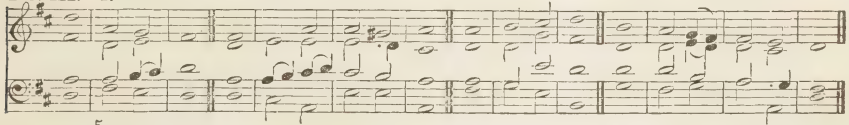
No. I. 4.



No. II. 4.



No. III. 4.



DEUS MISEREATUR. Psalm lxvii.

mf GOD be merciful unto us, and bless us :
and shew us the light of his
countenance, and be merciful unto
us :

That thy way may be known upon
earth : thy saving health a-mong all
nations.

f Let the people praise thee, O God :
yea, let all the people praise thee.

O let the nations re-joice and be glad :
for thou shalt judge the folk righteously,
and govern the nations upon earth.

Let the people praise thee, O God :
yea, let all the people praise thee.

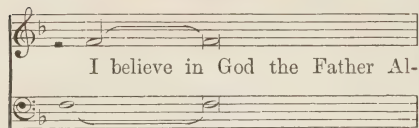
Then shall the earth bring forth her
increase : and God, even our own God,
shall give us his blessing.

God shall bless us : and all the ends
of the world shall fear him.

Glo-ry be to the Father, and to the
Son : and to the Holy Ghost ;

As it was in the beginning, is now,
and ever shall be : world without end.
A-men.

¶ Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.



I believe in God the Father Al-

I.. BELIEVE in God the Father Almighty, Maker of heaven and earth:

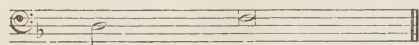
And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting.

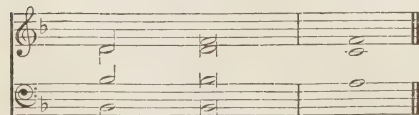


A-men.

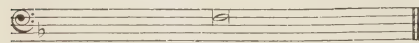
¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,



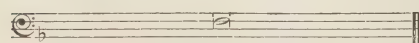
The Lord be with you.



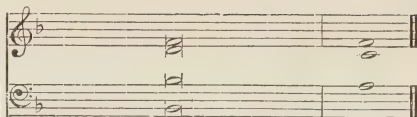
Ans. And with thy spirit.



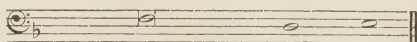
Minister. Let us pray.



Lord, have mercy upon us.

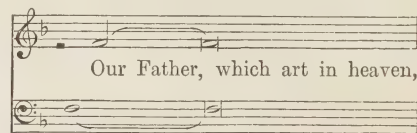


Christ, have mercy upon us.



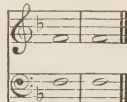
Lord, have mercy up - on us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice



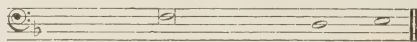
Our Father, which art in heaven,

OUR.. Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

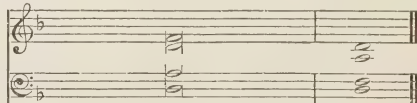


A-men.

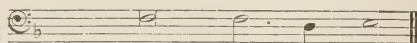
¶ Then the Priest standing up shall say,



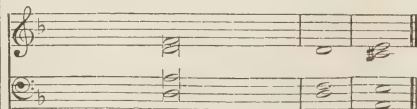
O Lord, show thy mercy up - on us;



Ans. And grant us thy salva - tion.

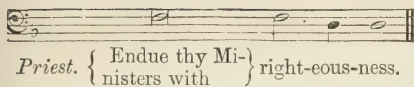


Priest. O Lord, save the Queen.

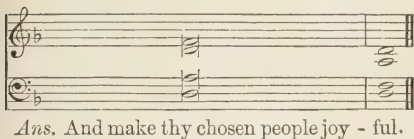


Ans. { And mercifully hear } us when we call up - on thee.

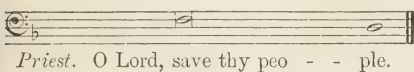
Priest. { Endue thy Mi- } right-eous-ness.
nisters with }



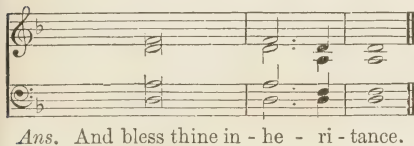
Ans. And make thy chosen people joy - ful.



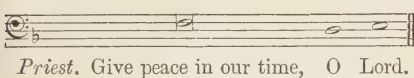
Priest. O Lord, save thy peo - - ple.



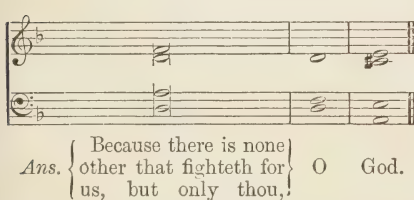
Ans. And bless thine in - he - ri - tance.



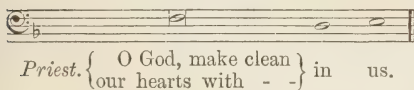
Priest. Give peace in our time, O Lord.



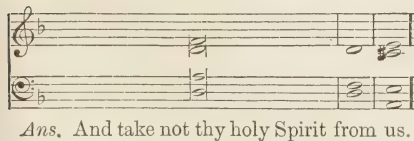
Ans. { Because there is none } O God.
other that fighteth for }
us, but only thou, }



Priest. { O God, make clean } in us.
our hearts with - - }



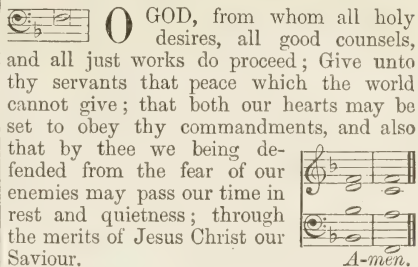
Ans. And take not thy holy Spirit from us.



¶ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.

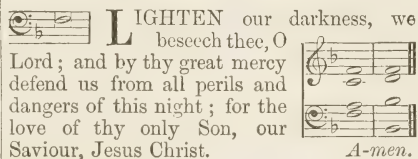
*G*OD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour.



A-men.

The third Collect, for Aid against all Perils.

*L*IGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ.

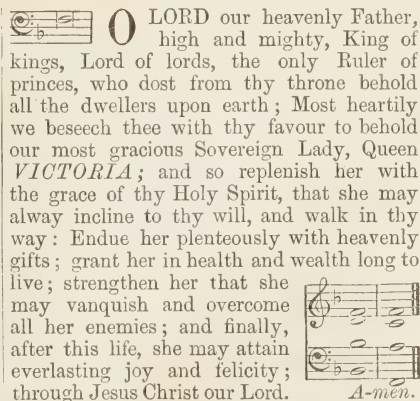


A-men.

¶ In Quires and Places where they sing, here followeth the Anthem.

A Prayer for the Queen's Majesty.

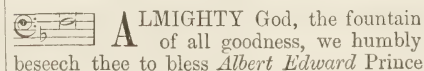
O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord.



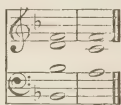
A-men.

A Prayer for the Royal Family.

*A*LMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward Prince*



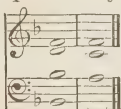
of *Wales*, the *Princess of Wales*, and all the *Royal Family*: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord.



A-men.

A Prayer for the Clergy and people.

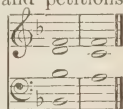
ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ.



A-men.

A Prayer of St. Chrysostom.

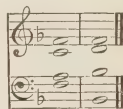
ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.



A-men.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

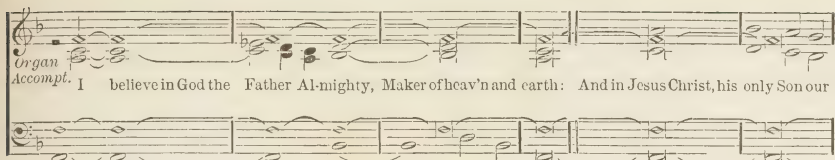


A-men.

Here endeth the Order of Evening Prayer throughout the Year.

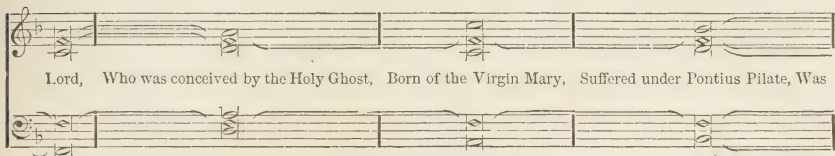
THE APOSTLES' CREED.

Organ Accompl.



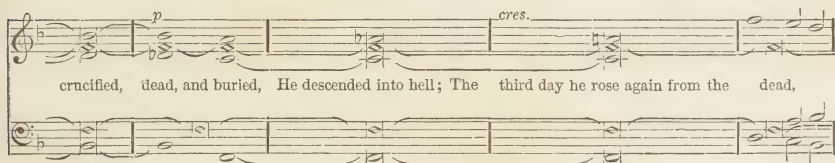
I believe in God the Father Almighty, Maker of heav'n and earth: And in Jesus Christ, his only Son our

I . . believe, &c.



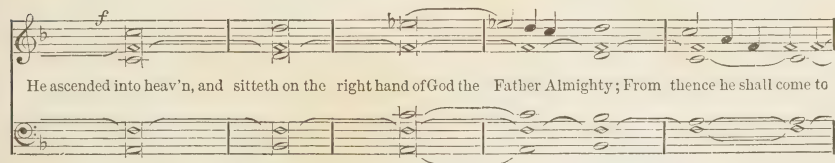
Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was

p *cres.*



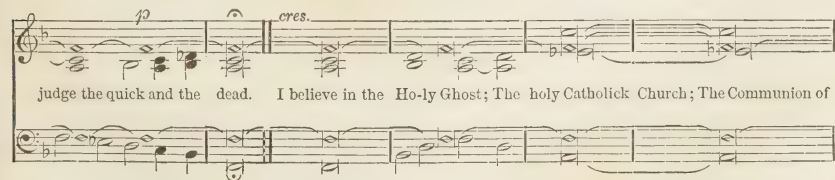
crucified, dead, and buried, He descended into hell; The third day he rose again from the dead,

f



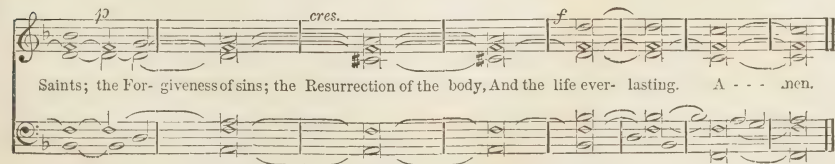
He ascended into heav'n, and sitteth on the right hand of God the Father Almighty; From thence he shall come to

p *cres.*



judge the quick and the dead. I believe in the Ho-ly Ghost; The holy Catholick Church; The Communion of

p *cres.* *f*

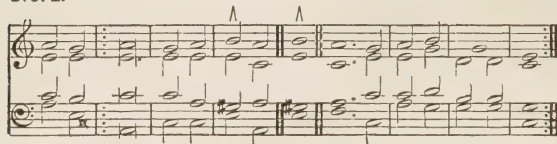


Saints; the For-giveness of sins; the Resurrection of the body, And the life ever- lasting. A - - - men.

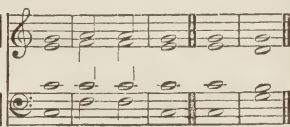
AT MORNING PRAYER.

¶ Upon these Feasts ; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

No. I.



No. II.



QUICUNQUE VULT.

WHOSO'EVER will be saved : before all things it is necessary that he hold the Cath-olic Faith.

Which Faith except every one do keep whole and un-de-filed : without doubt he shall pe · rich év-er-last-ing-ly.

mf And the Cath-olic Fáith is this : That we worship one God in Trínity, and Trín-ity·in U-ni-ty.

Nêither confound-ing·the Persons : nôr·di-vîd-ing·the Sûb-stance.

For there is one Person of the Father, anôther of the Son : and anô · ther of the Ho-ly Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghôst, is all one : the Glory equal, the Mâ · jesty co-e-tër-nal.

Sûch as the Father is, sùch is·the Son : and sùch is·the Ho-ly Ghost.

The Father uncreâte, the Sôn uncre-ate : and the Hô · ly Ghôst un-cre-ate.

The Father incompre-hensible, the Sôn in-côm-pre-hens-ible : and the Holy Ghôst·in-côm-pre-hên-sible.

The Father e-tër-nal, the Sôn e-tër-nal : and the Hô · ly Ghôst e-tër-nal.

f And yet they âre not thrêe e-tërnals : bût ône e-tër-nal.

As also there are not three incompre-hensibles, nor thrêe un-cre-ated : but one uncreated, and ône·in-côm-pre-hên-sible.

mf So likewise the Father is Almîghty,

the Sôn Al-mîghty : and the Hô · ly Ghôst Al-mîgh-ty.

And yet they âre not thrêe Al-mîghties : bût ône Al-mîgh-ty.

So the Father is Gôd, the Sôn is God : and · the Hô · ly Ghost is God.

And yet they âre not thrêe Gods : bût ône God.

So likewise the Father is Lôrd, the Sôn *mf* Lord : and · the Hô · ly Ghôst Lord.

And yêt not thrêe Lords : bût ône *f* Lord.

For like as we are compêlled by the *mf* Chris-tian verity : to acknowledge every Person by himsêlf · to·be Gôd and Lord ;

So are we forbidden by the Cá-tholick·Re-ligion : to say, There be thrêe Gôds, or thrêe Lords.

The Fâther is mâde of none : neither creâ · ted, nôr be-gôt · ten.

The Sôn is of the Fâ-ther·a-lone : not made, nôr créat · ed, bût be-gôt · ten.

The Holy Ghost is of the Fâther and of the Sôn : neither made, nor created, nor begôt · ten, bût pro-cêed-ing.

So there is one Father, not three Fathers ; one Sôn, not thrêe Sôns : one Holy Ghôst, · not thrêe Ho-ly Ghosts.

And in this Trinity none is a-fôre, or *mf* af-ter other : none is grêater, · or lês than·a-nôth-er ;

But the whole three Persons are cò · e-tër-nal·to-gether : and cò · è · qual.

So that in all things, as is a-foresaid :

AT MORNING PRAYER.

the Unity in Trinity, and the Trinity in Unity : is to be wor-ship-ped.

f He therefore that will be saved : must thus think of the Trin-ity.

mf Furthermore, it is necessary to ever-lást-ing sal-va-tion : that he also believe rightly the Incarná-tion of our Lord Je-sus Christ.

For the right Faith is, that we be-líeve and con-fess : that our Lord Jesus Christ, the Són of Gód, is God and Man ;

God, of the Substance of the Father, begóttén be-fóre the worlds : and Man, of the Substance of his Mô-ther, bór-n in the world ;

Perfect Gód, and pér-fect Man : of a reasonable soul and hú-man flesh sub-sist-ing ;

Equal to the Fâther, as tou-çhing-his Godhead : and inferior to the Fâther, as tou-çhing-his Mân-hood.

Who althóugh he be Gód and Man : yet he ís not twó, but óne Christ ;

One ; not by conversion of the Gód-head ín-to flesh ; but by táking of the Mân-hood ín-to God ;

One alto-gether ; nót by confú-sion of Substance : bútt by ú-nity of Për-son.

For as the reasonable soul and flêsh is óne man : so Gód and Mân is óne Christ ;

Who súffered for our sal-va-tion : descended into hell, rose agáin the thír-d day from the dead.

He ascended into heaven, he sitteth on the right hand of the Fâther, Gód Al-mighty : from whence he shall come to júdge the quíck and the dead.

At whose coming all men shall rise agáin with their bodies : and shall gíve ac-cóunt for their ówn works.

And they that have done good shall go into lífe év-er-lásting : and they that have done év-il in to év-er-lást-ing fire.

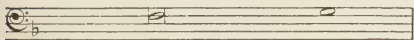
This is the Cá-tholick Faith : which except a man believe fáithfully he cán-not be sáv-ed.

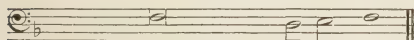
Glory be to the Fâther, ánd to the *ff* Són : ánd to the Ho-ly Ghost ;

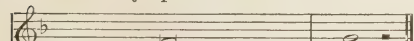
As it was in the beginning, is nów, and év-er shall be : wórld with-out end. Á-men.

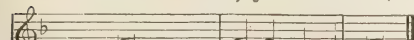
THE LITANY.

¶ Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.


O God the Fâther, of heáven :


have mercy upon us mîse - rá-ble sinners.


O God the Fâther, of heáven :


have mercy upon us mî-se-rá-ble sinners.

O God the Són, Redêemer of the world : have mercy upon us mîse-rá-ble sinners.

O God the Són, Rédeemer of the world : have mercy upon us mî-se-rá-ble sinners.

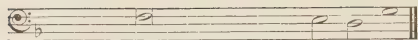
O God the Holy Ghost, proceeding from the Father ánd the Són : have mercy upon us mîse-rá-ble sinners.

O God the Holy Ghost, proceeding from the Father ánd the Són : have mercy upon us mî-se-rá-ble sinners.

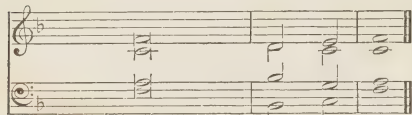
O holy, blessed, and glorious Trinity, three Persons ánd one Gód : have mercy upon us mîse-rá-ble sinners.

O holy, blessed, and glorious Trinity, three Persons ánd one Gód : have mercy upon us mî-se-rá-ble sinners.

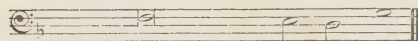
THE LITANY.



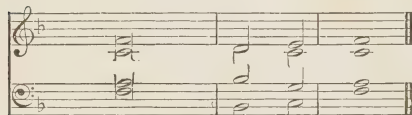
Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.



Spare us, good Lord.



From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlast - - - ing dam-nation,



Good Lord, de-liver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitable-ness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Com-mandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temp-tation,

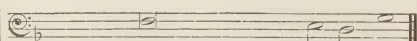
Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.



We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;



We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshiping of thee, in righteousness and holiness of life, thy Servant VICTORIA, our most gracious Queen and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

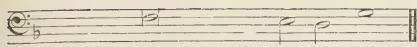
We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

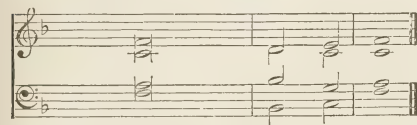
That it may please thee to bless and preserve Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family;

We beseech thee to hear us, good Lord.



That it may please thee
to illuminate all Bishops,
Priests, and Deacons, with
true knowledge and under-
standing of thy Word; and
that both by their preaching
and living they may set it
forth, and shêw

It ac-cordingly;



We beseech thee to hear us, good Lord.

That it may please thee to endue the
Lords of the Council, and all the Nobility,
with grace, wîsdom, and ún-der-standing;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep
the Magistrates, giving them grace to execute
justice, ând to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and kêep
all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all
nations únity, péace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an
heart to love and dread thee, and diligently
to live âfter thy com-mandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy
people increase of grace to hear meekly thy
Word, and to receive it with pure affection,
and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the
way of truth all such as have êrred, and âre
de-ceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen
such as do stand; and to comfort and help

the weak-hearted; and to raise up them
that fall; and finally to beat down Sâtan
únder our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help,
and comfort, all that are in danger, necessity,
ând trí-bu-lation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all
that travel by land or by water, all women
labouring of child, all sick persons, and
young children; and to shew thy pity upon
all prîson-êrs and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and pro-
vide for, the fatherless children, and widows,
and all that are dêsolate ând op-pressed;

We beseech thee to hear us, good Lord.

That it may please thee to hâve mércy
upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our
enemies, persecutors, and slanderers, ând to
túrn their hearts;

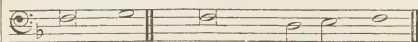
We beseech thee to hear us, good Lord.

That it may please thee to give and pre-
serve to our use the kindly fruits of the
earth, so as in due time wê máy en-joy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true
repentance; to forgive us all our sins, negli-
gences, and ignorances; and to endue us
with the grace of thy Holy Spirit to amend
our lives âccording to thy hó-ly Word;

We beseech thee to hear us, good Lord.

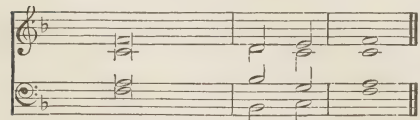
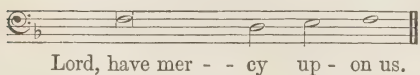
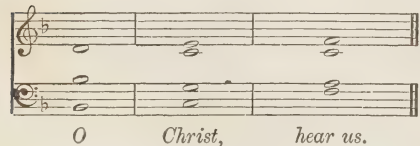
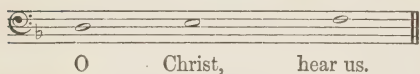
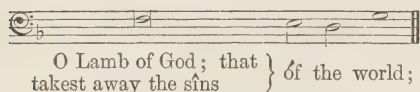
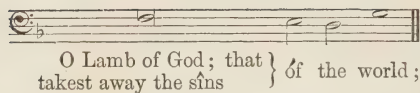


Son of God : we beseech thee to hear us.



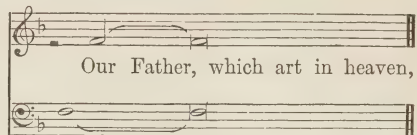
Son of God : we beseech thee to hear us.

THE LITANY.



Christ, have mer - - cy up - on us.
Christ, have mer - cy up - on us.
Lord, have mer - - cy up - on us.
Lord, have mer - - cy up - on us.

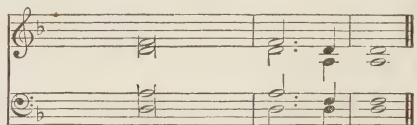
¶ Then shall the Priest, and the people with him, say
the Lord's Prayer.



OUR .. Father, which art in heaven,
Hallowed be thy Name. Thy
kingdom come. Thy will be done in earth,
As it is in heaven. Give us this day
our daily bread. And forgive
us our trespasses, As we
forgive them that trespass
against us. And lead us not
into temptation; but deliver
us from evil.

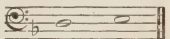


Priest. { O Lord, deal not } our sins.
{ with us after }

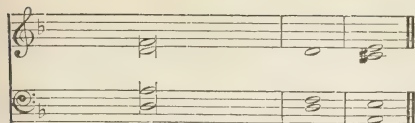


Ans. { Neither reward } i - qui - ties.
{ us after our in - - }

Let us pray.
O GOD, merciful Father, that
despise not the sighing of a contrite heart,
nor the desire of such as be sorrowful;
Mercifully assist our prayers that we make
before thee in all our troubles and adver-
sities, whensoever they oppress us; and
graciously hear us, that those evils, which
the craft and subtilty of the devil or
man worketh against us, be brought to
nought; and by the providence of thy good-
ness they may be dispersed; that we thy
servants, being hurt by no persecutions, may
evermore give thanks unto
thee in thy holy Church;
through Jesus Christ our Lord.

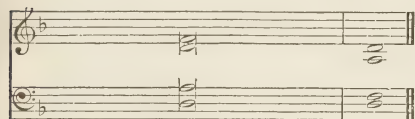


THE LITANY.

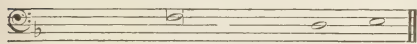


*O Lord, arise, help us, } Name's sake.
and deliver us for thy*

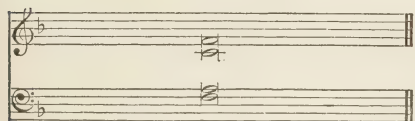
O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time be - - fore them.



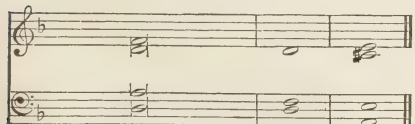
*O Lord, arise, help us, and } nour.
deliver us for thine ho - - - }*



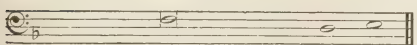
Glory be to the Father, and } ly Ghost;
to the Son : and to the Ho - - }



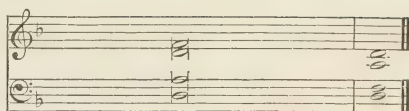
Ans. As it was in the beginning, is now,
and ever shall be :



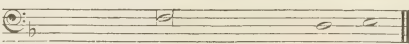
world without end. A - men.



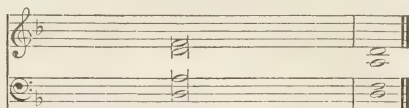
From our enemies defend us, O Christ.



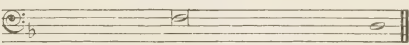
Graciously look upon our afflic - - tions.



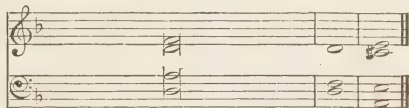
Pitifully behold the sorrows of our hearts.



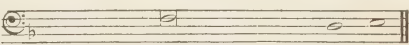
Mercifully forgive the sins of thy peo - ple.



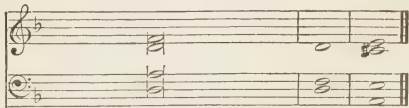
Favourably with mercy hear our pray - ers.



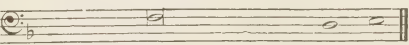
O Son of David, have mercy up-on us.



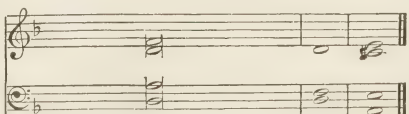
Both now and ever vouchsafe } O Christ.
to hear us,



*Graciously hear us, O Christ; } Lord Christ.
graciously hear us, O*




Priest. O Lord, let thy mercy } on us.
be shewed up - - - }



Ans. As we do put our trust in thee.


THE LITANY.

 **W** E humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord.

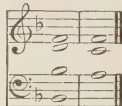


A-men.

A Prayer of St. Chrysostom.


 **A** LMIGHTY God, who hast given us grace at this time with one accord to make our common sup-

plications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.



A-men.

2 Cor. xiii.

 **T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.



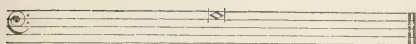
A-men.

Here endeth the LITANY.

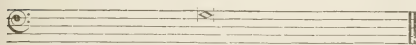
PRECES, RESPONSES, AND LITANY

By THOS. TALLIS.

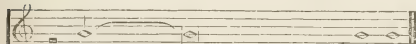
[FOR FESTIVALS AND SPECIAL SERVICES.]



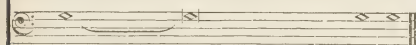
Minister. When the wicked man turneth away, &c.



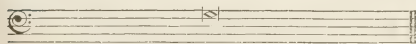
Dearly beloved brethren, the Scripture moveth us, &c.



People. Almighty and most merciful Father, &c. A-men.



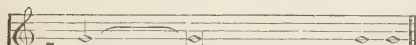
Min. Al - mighty and most merciful Father, &c. A-men.



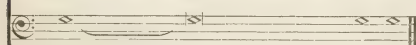
Priest. Almighty God, the Father of our Lord Jesus, &c.

The people shall answer here, and at the end of all other prayers,

A - men.



People. Our Father, which art in heaven, &c. A-men.



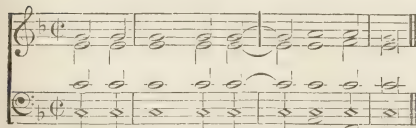
Min. Our . . Father, which art in heaven, &c. A-men.

Org.

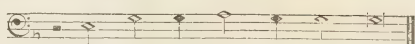
Alto voice.

Tenor or Bass.

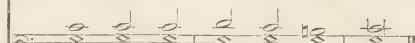
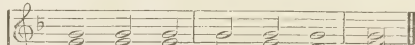
Minister. O Lord, o - pen thou our lips.



Ans. And our mouth shall shew . . . forth thy praise.



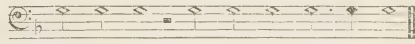
Priest. O God, make speed to save us.



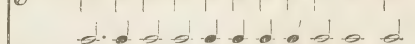
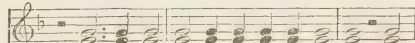
Ans. O Lord, make haste to help us.



Priest. Glo - ry be to the Fa - ther, and



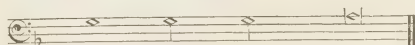
to the Son: and to the Ho - ly Ghost;



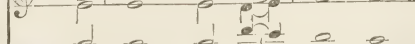
Ans. As it was in the be - gin - ning, is now, and



e - ver shall be: world without end. A - men.

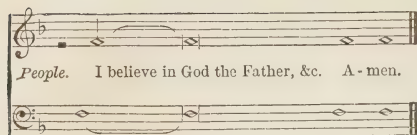


Priest. Praise ye the Lord.



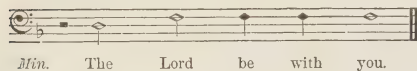
Ans. The Lord's Name be prais - ed.

RESPONSES.

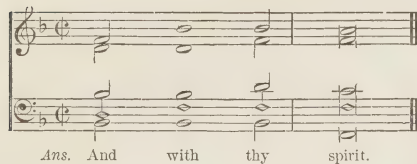


People. I believe in God the Father, &c. A - men.

Min. I . . believe in God the Father, &c. A - men.



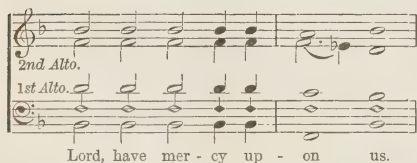
Min. The Lord be with you.



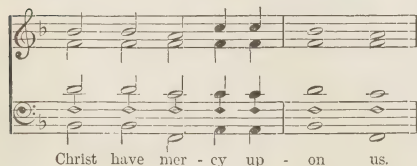
Ans. And with thy spirit.



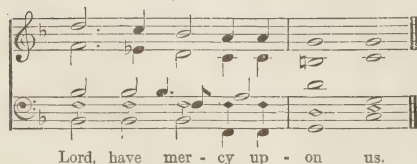
Min. Let us pray.



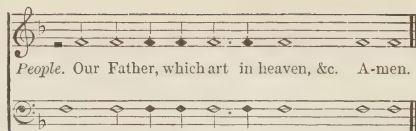
2nd Alto.
1st Alto.
Lord, have mer - cy up - on us.



Christ have mer - cy up - on us.

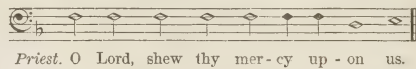


Lord, have mer - cy up - on us.

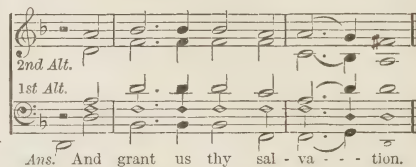


People. Our Father, which art in heaven, &c. A - men.

Min. Our . . Father, which art in heaven, &c. A - men.



Priest. O Lord, shew thy mer - cy up - on us.



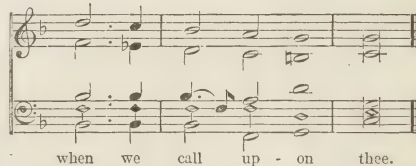
2nd Alt.
1st Alt.
Ans. And grant us thy sal - va - - tion.



Priest. O Lord, save the Queen.



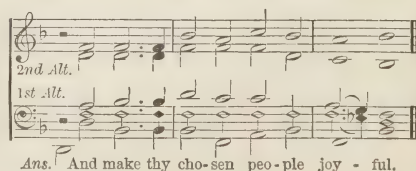
Ans. And mer - ci - ful - ly hear us



when we call up - on thee.

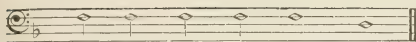


Priest. En-due thy Mi-nis-ters with right-eous-ness.



2nd Alt.
1st Alt.
Ans. And make thy cho-sen peo-ple joy - ful.


RESPONSES.



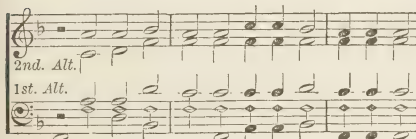
Priest. O Lord, save thy peo - - ple.




Ans. And bless thine in - he - ri - tance.




Priest. Give peace in our time, O Lord.



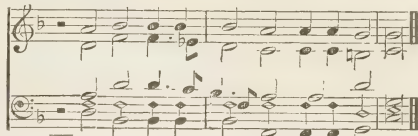
2nd. Alt.
1st. Alt.
Ans. Because there is none o - ther that fighteth for



us, but on - ly thou, O God.



Priest. O God, make clean our hearts with - in us.

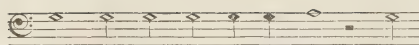


Ans. And take not thy ho - ly Spi - rit from us.

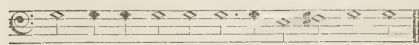


Collect or Collects. 2nd Collect. 3rd Collect.
A-men. A-men. A-men.

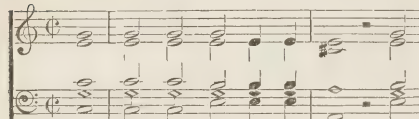
THE LITANY.



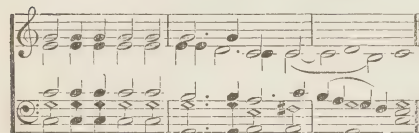
O God the Fa-ther, of heav'n : have



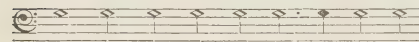
mer-cy up - on us mi - se - ra - ble sin - ners.



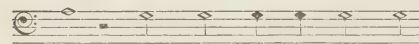
O God the Fa-ther, of heaven : have



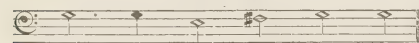
mer-cy up-on us mi - se-ra - ble sin - - ners.



O God the Son, Re-deem - er of the



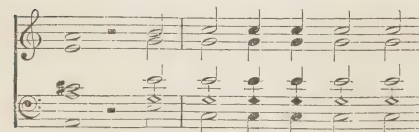
world : have mer - cy up - on us



mi - - se - - ra - - ble sin - - ners.



O God the Son, Re-deem - er of the



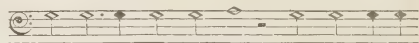
world : have mer - cy up - on us



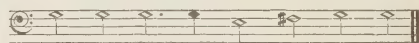
mi - - se - ra - ble sin - - ners.



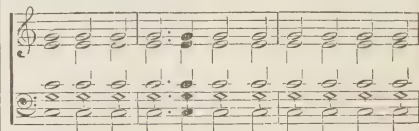
O God the Ho - ly Ghost, pro-ceed - ing from



the Fa-ther and the Son : have mer-cy up -



on us mi - - se - ra - - ble sin - ners.



O God the Ho - ly Ghost, pro-ceed-ing from the

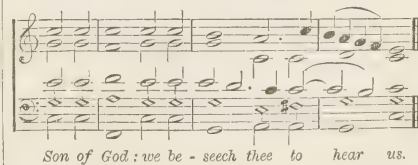
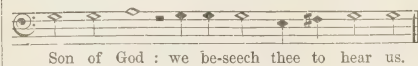
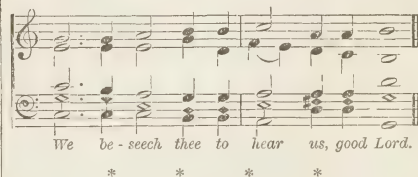
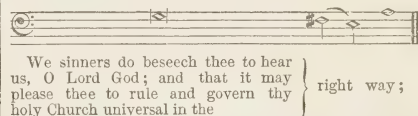
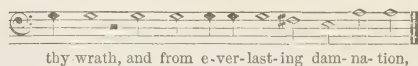
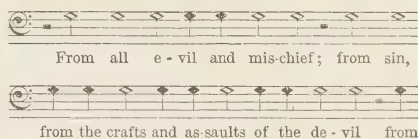
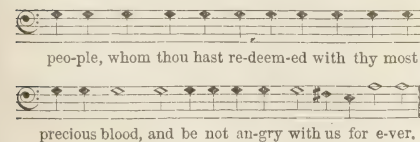
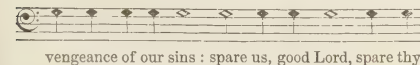
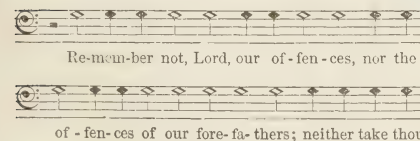
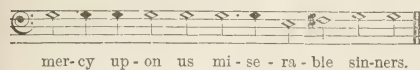
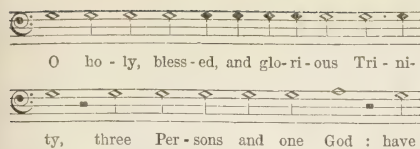


Fa-ther and the Son : have mer - cy up - on us

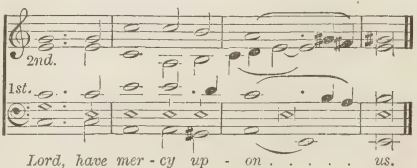
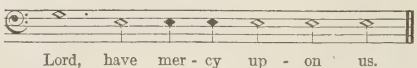
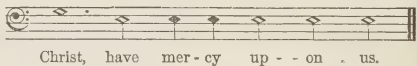
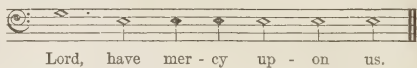
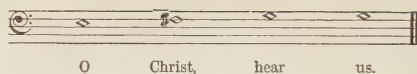
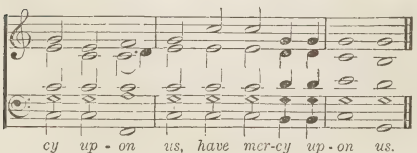
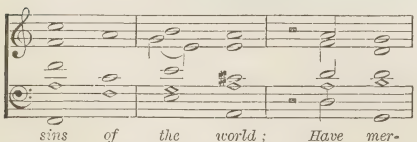
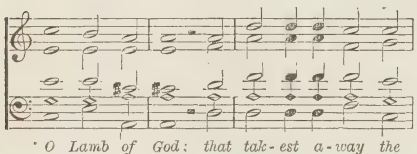
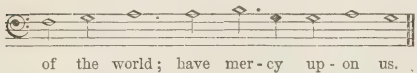
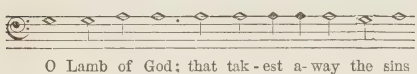
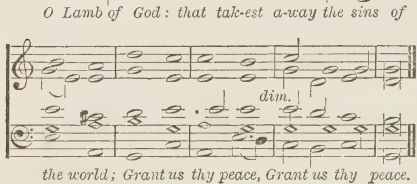
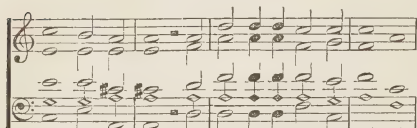
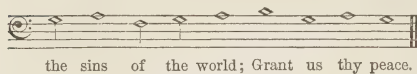


mi - - se - ra - - ble sin - - ners.

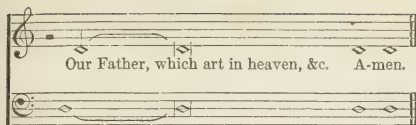
THE LITANY.



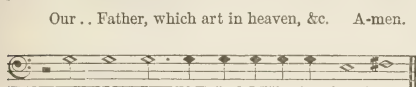
THE LITANY



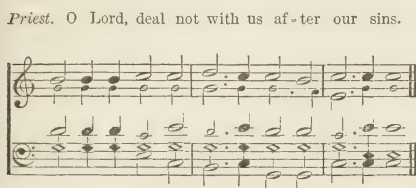
THE LITANY.



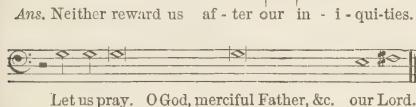
Our Father, which art in heaven, &c. A-men.



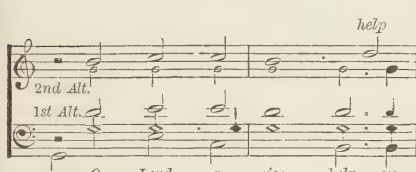
Our . . Father, which art in heaven, &c. A-men.



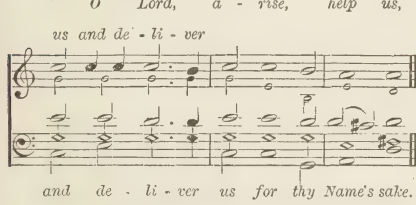
Priest. O Lord, deal not with us af-ter our sins.



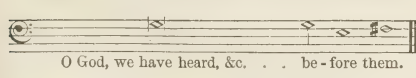
Ans. Neither reward us af-ter our in-i-quities.



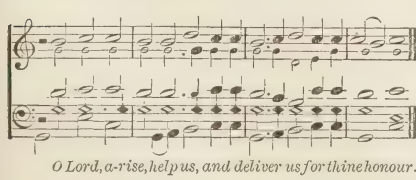
Let us pray. O God, merciful Father, &c. our Lord.



2nd Alt.
1st Alt.
O Lord, a-rise, help us,
us and de-li-ver

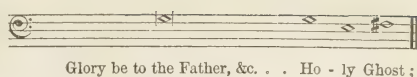


and de-li-ver us for thy Name's sake.

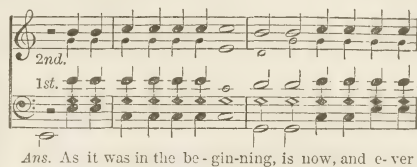


O God, we have heard, &c. . . be-fore them.

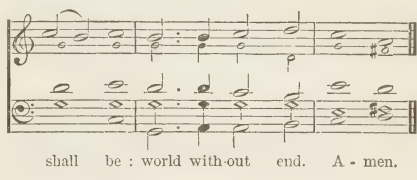
O Lord, a-rise, help us, and deliver us for thine honour.



Glory be to the Father, &c. . . Ho-ly Ghost;



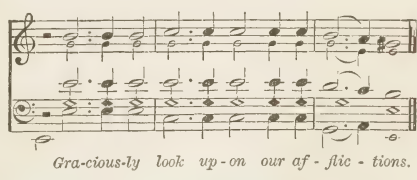
2nd.
1st.
Ans. As it was in the be-gin-ning, is now, and e-ver



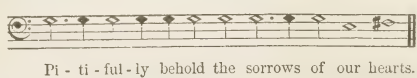
shall be: world with-out end. A-men.



From our e-ne-mies de-fend us, O Christ.



Gra-cious-ly look up-on our af-flic-tions.

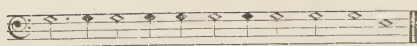


Pi-ti-ful-ly behold the sorrows of our hearts.

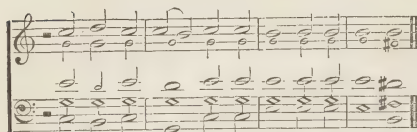


2nd.
1st.
Mer-ci-ful-ly for-give the sins of thy peo-ple.

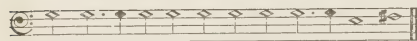
THE LITANY.



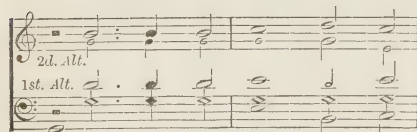
Fa - vou-ra - bly with mer-cy hear our pray-ers.



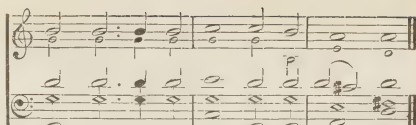
O Son of Da - vid, have mer-cy up - on us.



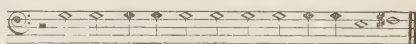
Both now and e-ver vouchsafe to hear us, O Christ.



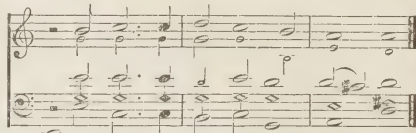
Gra - cious - ly hear us, O



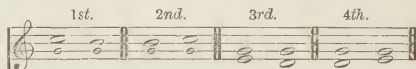
Christ; gra-cious-ly hear us, O Lord Christ.



Priest. O Lord, let thy mer-cy be shewed up-on us;



Ans. As we do put our trust in thee.



A - men. A - men. A - men. A - men.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten

thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction: that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy

loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [** especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

** This to be said when any desire the Prayers of the Congregation.*

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to*

** This to be said when any that have been prayed for desire to return praise,*

those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.]

We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

For Rain.

GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast

relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently

THANKSGIVINGS.

walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the

midst of thy Church; through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

THE
COLLECTS, EPISTLES, AND GOSPELS
TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

THE FIRST SUNDAY IN ADVENT.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

THE EPISTLE. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering

and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

SECOND AND THIRD SUNDAYS IN ADVENT.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that

sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and

laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

THE COLLECT

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we

may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is re-

FOURTH SUNDAY IN ADVENT.

quired in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and

shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he who-soever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT.

THE COLLECT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

THE EPISTLE. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. St. John, i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST,

COMMONLY CALLED

CHRISTMAS-DAY.

THE COLLECT.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever one God, world without end. *Amen.*

THE EPISTLE. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore

God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. St. John i. 1

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

SAINT STEPHEN'S DAY.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven,

and by faith behold the glory that shall be revealed; and, being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr

SAINT JOHN THE EVANGELIST'S DAY.

Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

FOR THE EPISTLE. Acts vii. 55.

STEPHEN, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

SAINT JOHN THE EVANGELIST'S DAY.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; though Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may

be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and

what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth

of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

THE INNOCENTS' DAY.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-

fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

THE GOSPEL. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

THE SUNDAY AFTER CHRISTMAS-DAY.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord

Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is

under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THE GOSPEL. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick ex-

ample, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name Jesus.

THE CIRCUMCISION OF CHRIST.

THE COLLECT.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of

circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but though the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising

God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of

the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

THE EPIPHANY,

OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE FIRST SUNDAY AFTER THE EPIPHANY.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. i.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on

teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not.

THIRD SUNDAY AFTER THE EPIPHANY.

Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, con-

taining two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

THE THIRD SUNDAY AFTER THE EPIPHANY.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 16.

BE not wise in your own conceits. Repense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. St. Mat. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately

his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. St. Mat. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these

SIXTH SUNDAY AFTER THE EPIPHANY

things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came

and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God world without end. *Amen.*

THE EPISTLE. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. St. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the

SEPTUAGESIMA AND SEXAGESIMA SUNDAYS.

clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

THE SUNDAY CALLED SEPTUAGESIMA,

OR THE THIRD SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and

said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA,

OR THE SECOND SUNDAY BEFORE LENT.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak

as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness: besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A

sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA,

OR THE NEXT SUNDAY BEFORE LENT.

THE COLLECT.

OLORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling

cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth

all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be

mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH-WEDNESDAY.

THE COLLECT.

ALMTIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

FOR THE EPISTLE. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the

evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto

FIRST AND SECOND SUNDAYS IN LENT.

men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves

treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing;

as poor, yet making many rich; as having nothing, and yet possessing all things

THE GOSPEL. St. Mat. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

THE SECOND SUNDAY IN LENT.

THE COLLECT.

ALmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and

inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THIRD SUNDAY IN LENT.

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

THE GOSPEL. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore par-

takers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are re-proved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is

brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not

with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-

woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather

up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over

and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

THE FIFTH SUNDAY IN LENT.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth

God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

THE SUNDAY NEXT BEFORE EASTER.

THE COLLECT.

AL^MIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted

him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me). And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them,

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my

MONDAY BEFORE EASTER.

garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about

the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

MONDAY BEFORE EASTER.

FOR THE EPISTLE. *Isai. lxiii. 1.*

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the

Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a

beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name

THE GOSPEL. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to

betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will

not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scrip-

tures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art

one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to

mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

FOR THE EPISTLE. Isai. L. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

THE GOSPEL. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound

with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written

over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole

land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WEDNESDAY BEFORE EASTER.

THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world

hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house,

The Master saith unto thee, Where is the guest-chamber, where I shall eat the pass-over with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this pass-over with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith

fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the

THURSDAY BEFORE EASTER.

temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked

upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth

THURSDAY BEFORE EASTER.

THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take,

eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man

hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a

murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save

thyself, and us, But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple

was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY.

THE COLLECTS.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath per-

fectured for ever them that are sanctified : Whereof the Holy Ghost also is a witness to us : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him,

Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's

sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the

cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

EASTER EVEN.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and autho-

rities and powers being made subject unto him.

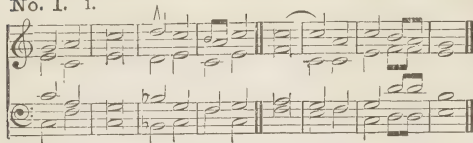
THE GOSPEL. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER-DAY.

¶ At Morning Prayer, instead of the Psalm, O come, let us sing, &c., these Anthems shall be sung or said.

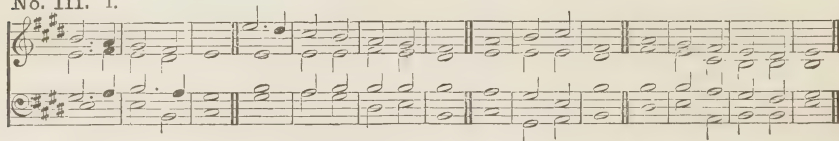
No. I. 1.



No. II. 1.



No. III. 1.



f CHRIST our p^assover is sacrific-ed
for us : th^erefore l^et us keep the feast ;
mf Not with the old leaven, nor with the
leaven of m^alice and wickedness : but
with the unleavened b^read of sinc^e-ri-ty
and truth. [1 Cor. v. 7.

f CHRIST being r^aised from the d^ead
dⁱ-eth no more : death hath no m^ore
domiⁿ-ion o-ve^r him.

p For in that he died, he d^eed unto sⁱn
once : but in that he lⁱveth, he lⁱv-eth
un-to God.

Like-wise r^eckon ye also yourselves
to be d^ead indeed un-to sin : but alive
unto G^od through J^e-sus Christ our
Lord. [Rom. vi. 9.

f CHRIST is rⁱsen fr^om the dead : and
bec^ome the fⁱrst-fruits of them that
slept.

p F^or sⁱn^ce by m^an came death : by man
came a^lso the, resurrec-tion of the dead.

F^or 'as in Adam a^ll die : even so in Christ
shall a^ll be made a-live. [1 Cor. xv. 20.

ff Glo-ry be to the F^ather, and to the
Son : and to the Ho-ly Ghost ;

As it was in the beginning, is n^ow,
and e-ve^r shall be : w^old without end.
A-men.

THE COLLECT.

ALMIGHTY God, who through thine only-
begotten Son Jesus Christ hast over-
come death, and opened unto us the gate of

everlasting life ; We humbly beseech thee,
that, as by thy special grace preventing us
thou dost put into our minds good desires, so
by thy continual help we may bring the same
to good effect ; through Jesus Christ our
Lord, who liveth and reigneth with thee and
the Holy Ghost, ever one God, world without
end. Amen.

THE EPISTLE. Colos. iii. 1.

IF ye then be risen with Christ, seek those
things which are above, where Christ
sitteth on the right hand of God. Set your
affection on things above, not on things on
the earth : For ye are dead, and your life is
hid with Christ in God. When Christ, who
is our life, shall appear, then shall ye also
appear with him in glory. Mortify therefore
your members which are upon the earth ;
fornication, uncleanness, inordinate affection,
evil concupiscence, and covetousness, which
is idolatry : For which things' sake the wrath
of God cometh on the children of disobedience.
In the which ye also walked some time, when
ye lived in them.

THE GOSPEL. St. John xx. 1.

THE first day of the week cometh Mary
Magdalene early, when it was yet dark,
unto the sepulchre, and seeth the stone taken
away from the sepulchre. Then she runneth
and cometh to Simon Peter, and to the other
disciple whom Jesus loved, and saith unto
them, They have taken away the Lord out

of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the se-

pulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

MONDAY IN EASTER-WEEK.

THE COLLECT.

ALmighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree; Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever

believeth in him shall receive remission of sins.

THE GOSPEL. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to

have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their

eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

TUESDAY IN EASTER-WEEK.

THE COLLECT.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my

Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

FIRST AND SECOND SUNDAYS AFTER EASTER.

And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he

their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE FIRST SUNDAY AFTER EASTER.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of

God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

THE GOSPEL. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that

THIRD SUNDAY AFTER EASTER.

ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the

sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE THIRD SUNDAY AFTER EASTER.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshy lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men.

Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE FIFTH SUNDAY AFTER EASTER.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a for-

THE GOSPEL. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

getful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no

THE ASCENSION-DAY.

more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou

knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

THE ASCENSION-DAY.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto

me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

THE GOSPEL. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

SUNDAY AFTER ASCENSION-DAY.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability

which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

THE GOSPEL. St. John xv. 26,

and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

WHIT-SUNDAY.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen*

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them ut-

terance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you

another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and

the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

MONDAY IN WHITSUN-WEEK.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all

that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

TUESDAY IN WHITSUN-WEEK.—TRINITY-SUNDAY.

And he commanded them to be baptized in in the Name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned :

but he that believeth not is condemned already ; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY IN WHITSUN-WEEK.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort ; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John ; who, when they were come down, prayed for them, that they might receive the Holy Ghost : (for as yet he was fallen upon none of them ; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-

fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep : to him the porter openeth ; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow ; but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them. Then said Jesus unto them again ; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

THE COLLECT.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity ; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit ; and behold, a throne was set in heaven, and one sat on the throne : and he that sat was to look upon like a jasper and

FIRST SUNDAY AFTER TRINITY.

a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

THE GOSPEL. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

THE FIRST SUNDAY AFTER TRINITY.

THE COLLECT.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

THE EPISTLE. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God: He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for

our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

THE GOSPEL. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which

was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE SECOND SUNDAY AFTER TRINITY.

THE COLLECT.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his

brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence

THIRD SUNDAY AFTER TRINITY.

towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have

bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY AFTER TRINITY.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

THE GOSPEL. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek

peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little

SIXTH AND SEVENTH SUNDAYS AFTER TRINITY.

from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them.

And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

THE SIXTH SUNDAY AFTER TRINITY.

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise

reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE GOSPEL. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name,

increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

EIGHTH AND NINTH SUNDAYS AFTER TRINITY.

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him. and saith unto

them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then

heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightfui^l that we, who cannot

do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

TENTH SUNDAY AFTER TRINITY.

THE EPISTLE. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make

a way to escape, that ye may be able to bear it.

THE GOSPEL. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

THE TENTH SUNDAY AFTER TRINITY.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say

that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds

ELEVENTH AND TWELFTH SUNDAYS AFTER TRINITY.

of tongues ; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about

thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer : but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

THE COLLECT.

GOD, who declarest thy almighty power most chiefly in shewing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand : by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures ; and that he was buried ; and that he rose again the third day, according to the Scriptures ; and that he was seen of Cephas, then of the twelve : after that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present ; but some are fallen asleep : after that, he was seen of James ; then of all the Apostles : and last of all, he was seen of me also, as of one born out of due time. For I am the

least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican ; I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY.

THE COLLECT.

ALMTIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either

we desire, or deserve ; Pour down upon us the abundance of thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits

and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE THIRTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then

THE GOSPEL. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. St. Luke x. 23.

BLESSED are the eyes which see these things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to

FOURTEENTH AND FIFTEENTH SUNDAYS AFTER TRINITY.

Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds,

pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering,

gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep

SIXTEENTH SUNDAY AFTER TRINITY.

the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with you spirit. Amen.

THE GOSPEL. St. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow

not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be

filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there

came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his

people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 1.

ITHEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers

and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ,

THE GOSPEL. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto

them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David

then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may

have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in

psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spite-

fully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE ONE AND TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and, having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit,

which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began

TWO AND THREE AND TWENTIETH SUNDAYS AFTER TRINITY.

to amend : and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy

son liveth ; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

THE TWO AND TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness ; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now ; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement : that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ : being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, until seven

times ; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence ; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not ; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE THREE AND TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness ; Be ready, we beseech thee to hear the devout prayers

of thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his

talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

THE FOUR AND TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom

and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were

put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE FIVE AND TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew

what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes? but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

SAINT ANDREW'S DAY.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and

the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger

you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE GOSPEL. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

SAINT THOMAS THE APOSTLE.

THE COLLECT.

ALmighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

THE GOSPEL. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus

came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

THE CONVERSION OF SAINT PAUL.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then

Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE GOSPEL. St. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

PURIFICATION OF SAINT MARY.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED,

THE PURIFICATION OF SAINT MARY THE VIRGIN.

THE COLLECT.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple ; even the messenger of the covenant, whom ye delight in ; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver ; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

THE GOSPEL. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord ; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;) and to offer a sacrifice, according

to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Symeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple ; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ; (yea, a sword shall pierce through thy own soul also ;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity : and she was a widow of about fourscore and four years ; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.

SAINT MATTHIAS'S DAY.

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in

and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the

Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

SAINT MARK'S DAY.

THE GOSPEL. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the

Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SAINT MARK'S DAY.

THE COLLECT.

OMNIPOTENT God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness

of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

THE GOSPEL. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather

SAINT PHILIP AND SAINT JAMES'S DAY.

them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you:

continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES'S DAY.

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

SAINT BARNABAS THE APOSTLE.

THE COLLECT.

O LORD God Almighty, who didst endure thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thy honour and glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto

Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE GOSPEL. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

SAINT JOHN BAPTIST'S DAY.

THE COLLECT.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's

hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into

the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL. St. Luke i. 57.

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings

were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

SAINT PETER'S DAY.

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the

Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door

kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

SAINT JAMES THE APOSTLE.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xi. 27,
and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched

THE GOSPEL. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they

were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you:

but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

SAINT BARTHOLOMEW THE APOSTLE.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round

about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE GOSPEL. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

SAINT MATTHEW THE APOSTLE.

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we

faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out

SAINT MICHAEL AND ALL ANGELS.

of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

THE GOSPEL. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many

Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice ; for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

THE COLLECT.

OVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth ; through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Rev. xii. 7.

THERE was war in heaven : Michael and his angels fought against the dragon, and the dragon fought and his angels ; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea : for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences : for it must needs be that offences come : but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

SAINT LUKE THE EVANGELIST.

THE COLLECT.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to

me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

THE GOSPEL. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you

of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and

ALL SAINTS' DAY.

Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying,

they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

ALL SAINTS' DAY.

THE COLLECT.

OMNIPOTENT God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Symeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before

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the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

THE GOSPEL. St. Matth. v. 1.

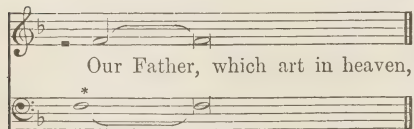
JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the

earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE
HOLY COMMUNION.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

- ¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declared himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*



Our Father, which art in heaven,

OUR . . Father, which art in heaven,
Hallowed be thy Name. Thy
kingdom come. Thy will be done in earth,
As it is in heaven. Give us this day our
daily bread. And forgive us
our trespasses, As we forgive
them that trespass against
us. And lead us not into
temptation; But deliver us
from evil.



A-men.

THE COLLECT.

ALmighty God, unto whom
all hearts be open, all desires
known, and from whom no secrets are hid;
Cleanse the thoughts of our
hearts by the inspiration of
thy Holy Spirit, that we may
perfectly love thee, and wor-
thily magnify thy holy Name;
through Christ our Lord.




A-men.

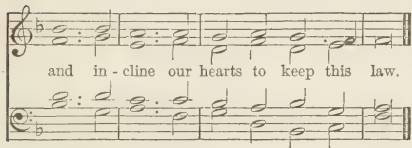
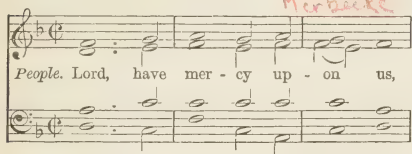
- ¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

* The tonic or dominant of the response used.

THE COMMUNION.

Minister.

 **G**OD spake these words, and said; I am the Lord thy God: Thou shalt have none other Gods but me.



Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within

thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

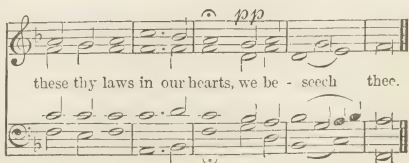
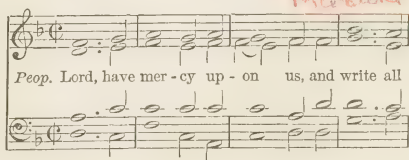
Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.



THE COMMUNION.

CHRISTMAS.

No. II.

Basil Rogers

Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.

After the 10th.

Slower.

Lord, have mer - cy up - on us, and write all these thy laws in our hearts, we be - seech thee.

No. III. *Or this.*

J. Nares

Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.

After the 10th.

Lord, have mer - cy up - on us, and write all these thy laws in our hearts, we be - seech thee.

No. IV.

LENT.

Thos. Tallis

Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.

After the 10th.

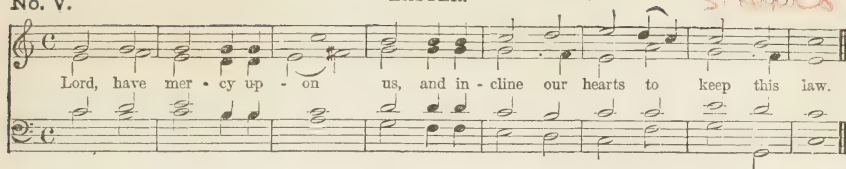
Lord, have mer - cy up - on us, and write all these thy laws in our hearts, we be - seech thee.

THE COMMUNION.

No. V.

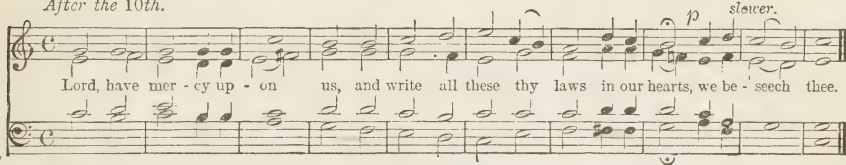
EASTER.

S. Arnold



Lord, have mer-cy up-on us, and in-cline our hearts to keep this law.

After the 10th.

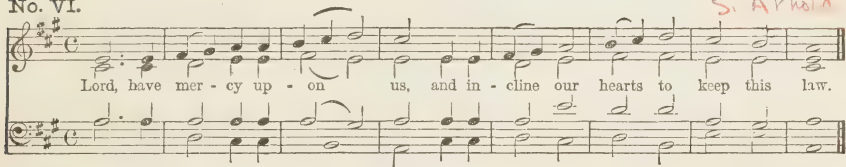


Lord, have mer-cy up-on us, and write all these thy laws in our hearts, we be-seech thee.

No. VI.

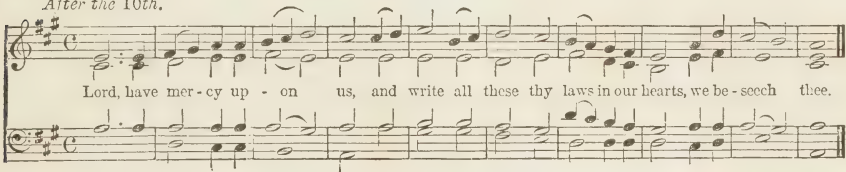
TRINITY.

S. Arnold



Lord, have mer-cy up-on us, and in-cline our hearts to keep this law.

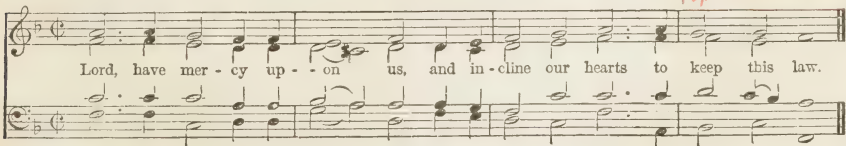
After the 10th.



Lord, have mer-cy up-on us, and write all these thy laws in our hearts, we be-seech thee.

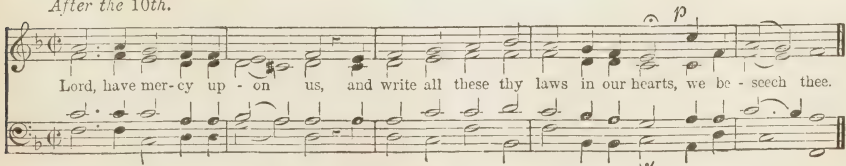
No. VII. Or this.

Bp. Turler



Lord, have mer-cy up-on us, and in-cline our hearts to keep this law.

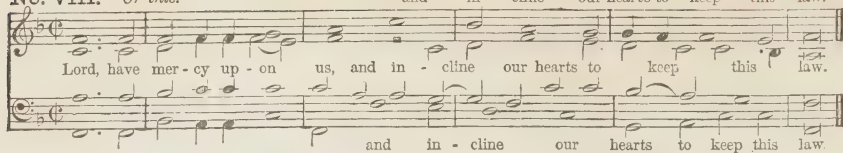
After the 10th.



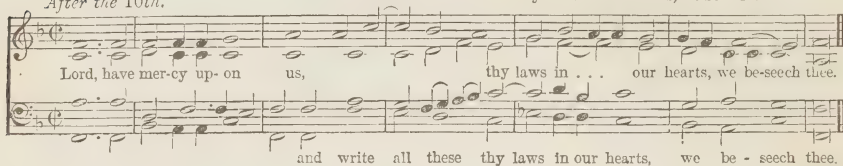
Lord, have mer-cy up-on us, and write all these thy laws in our hearts, we be-seech thee.

No. VIII. *Or this.*

and in - cline our hearts to keep this law.

*After the 10th.*

and write all these thy laws in our hearts, we be - seech thee.

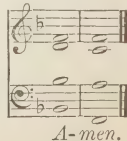


¶ Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.
ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant **VICTORIA**, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end.

*A-men.**Or,*

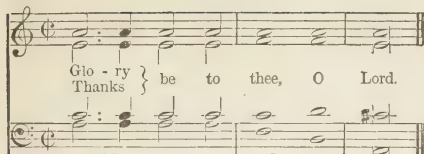
ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of **VICTORIA** thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord.

*A-men.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse.

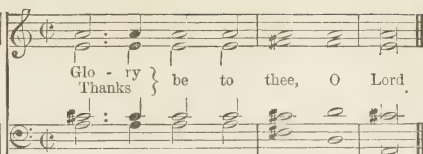
THE COMMUNION.

No. I.



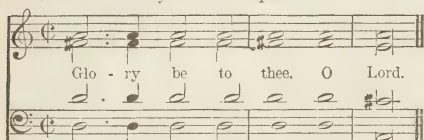
Glo - ry
Thanks } be to thee, O Lord.

No. II.



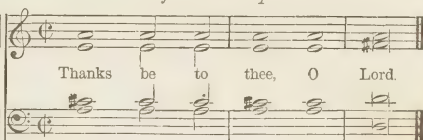
Glo - ry
Thanks } be to thee, O Lord.

No. III. *Before the Gospel.*



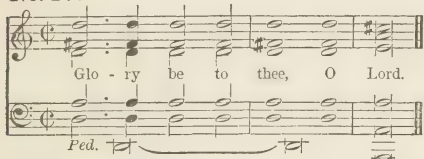
Glo - ry be to thee. O Lord.

After the Gospel.



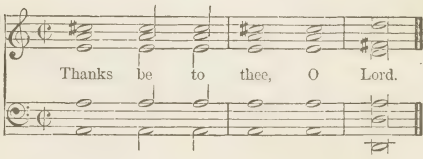
Thanks be to thee, O Lord.

No. IV.



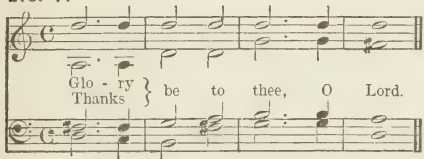
Glo - ry be to thee, O Lord.

Ped.



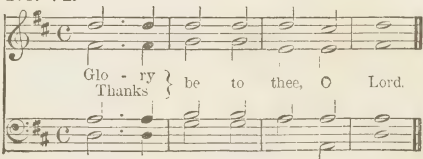
Thanks be to thee, O Lord.

No. V.



Glo - ry
Thanks } be to thee, O Lord.

No. VI.



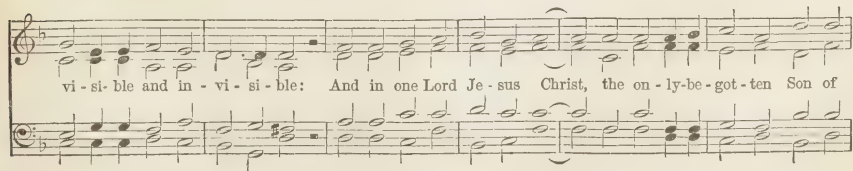
Glo - ry
Thanks } be to thee, O Lord.

¶ And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.



mf

I be-lieve in one God the Fa-ther Al-migh-ty, Ma-ker of heav'n and earth, And of all things



vi-si-ble and in - vi - si - ble: And in one Lord Je - sus Christ, the on - ly-be-got-ten Son of

THE COMMUNION.

God, Be-got-ten of his Fa-ther be-fore all worlds, God of God, Light of Light, Ve-ry God of

ve-ry God, Be-got-ten, not made, Be-ing of one sub-stance with the Fa-ther; By whom all

things were made, Who for us men, and for our sal-va-tion, came down from heaven, And was in-

car-nate by the Ho-ly Ghost of the Vir-gin Ma-ry, And was made man, And was cru-ci-fi-ed

al-so for us un-der Pon-tius Pi-late. He suf-fer-ed and was bu-ri-ed, . . And the third

day he rose a-gain ac-cord-ing to the Scrip-tures, And as-cend-ed in-to heav'n, And sit-teth

THE COMMUNION.

on the right hand of the Fa - ther, And he shall come a - gain with glo - ry to judge both the quick and the

mf
dead : Whose kingdom shall have no . . . end, And I be - lieve in the Ho - ly Ghost, The Lord and Giv - er of

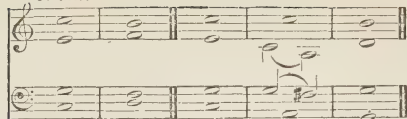
life, Who pro - ceed - eth from the Fa - ther and the Son, Who with the Fa - ther and the Son to - ge - ther is

wor - ship - ped and glo - ri - fied, Who spake by the Pro - phets. And I be - lieve one Ca - tho -

- lick and A - pos - to - lick Church. I ac - know - ledge one Bap - tism for the re - mis - sion of sins, And I

look for the Re - sur - rec - tion of the dead, And the life of the world to come. A - men.

Or this.



mf **I** BELIEVE in one Góð The Father Almfgh-ty, Maker of heaven and éarth, And of all things visible and inví-sible:

And in one Lord Jesus Christ, the only begotten Son of Góð, Begotten of his Father before áll worlds, God of Góð, Light óf Light, Very God of very Góð, Begotten, nó made, Being of one substance with the Fathér; By whom *p* all things wére made, Who for us men, and for our salvation came down from héaven, And was incarnate by the Holy Ghost of the Virgin Má-ry, And was made mán, And was crucified also for us under Pontius Pí-late. He suffered and *f* was buried, And the third day he rose again according to the Scrip-tures, And ascended into héaven, And sitteth on the right hand of the FÁ-ther. And he shall come again with glory to judge both the quick and the déad: Whose kingdom shall have nó end.

mf And I believe in the Holy Ghost, the Lord and Giver of lífe, Who proceedeth from the Father ánd the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Pró-phets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission óf sins, And I look for the Resurrection of the déad, And the life of the world to come. Á-men.

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him

any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

mf **L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according

* The tonic or dominant of the Sanctus used.

as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion for him, how dwelleth the love of God in him? *1 St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit. iv.*

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit. iv.*

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble. *Psalms xli.*

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

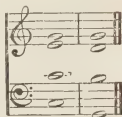
¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,



Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and* *If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant **VICTORIA** our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other

adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.



A - men.

¶ *When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess

yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared

THE COMMUNION.

a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*



DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost,

let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life.

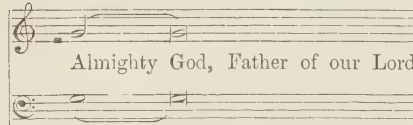


A-men.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,



Almighty God, Father of our Lord

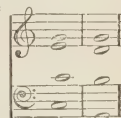
AL--MIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord.



A-men.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.



A-men.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

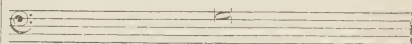
Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John ii. 1.*

¶ After which the Priest shall proceed, saying,



Lift up your hearts.



Ans. We lift them up un - to the Lord.

THE COMMUNION.

Priest. { Let us give thanks unto our
Lord God.

Ans. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

These words [Holy Father] must be omitted on Trinity Sunday.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify

thy glorious Name; evermore praising thee, and saying,

Mar. 14. 26

Ho - ly, ho - ly, ho - ly, Lord

God of hosts, heav'n and earth are full of thy

glo - ry: Glo - ry be to thee, O Lord

Slower.

most High. A - - - - - men . . .

CHRISTMAS.

Wm. Childs

No. II.

Lord God

Ho - - ly, ho - ly, ho - - ly, Lord God of hosts, . . . Heav'n and

Lord God

earth are full of thy glo - ry: Glo - ry be to Thee, O Lord most High. A - men.

THE COMMUNION.

No. III.

LENT.

Thos. Tallis

Ho - ly, ho - ly, ho - ly, Lord God of hosts, heav'n and earth are full of thy glo -

- ry: Glo - - ry be to Thee, O Lord most High. A - - - men.

No. IV.

EASTER.

Edw. Rogers

Ho - ly, Ho - ly, Ho - ly, Lord God of hosts, heav'n and earth are full ...

ty of thy glo - - ry: Glo - ry be to thee, O Lord most High. A - men.

No. V.

TRINITY.

Edw. Rogers


Ho - ly, ho - ly, ho - ly, Lord God of hosts, heav'n and earth are full

ma - jes - ty of thy glo - ry. of ... thy glo-ry: Glo - ry be to thee, O Lord most High. A - men.


THE COMMUNION.

PROPER PREFACES.


Upon Christmas-day, and seven days after.

 **B**ECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.


Upon Easter-day, and seven days after.

 **B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.


Upon Ascension-day, and seven days after.

 **T**HROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.


 **T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

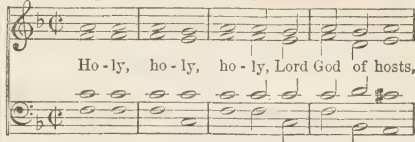
Upon the Feast of Trinity only.

 **W**HO art one God, one Lord; not one only Person, but three Persons in one Substance. For that

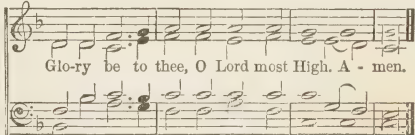
which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said.


 **T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,


Ho-ly, ho-ly, ho-ly, Lord God of hosts,


heav'n and earth are full of thy glo-ry:


Glo-ry be to thee, O Lord most High. A - men.


¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

 **W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us.


A - men.

THE COMMUNION.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

 **A**L MIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he † took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ‖ is my

* Here the Priest is to take the Paten into his hands:

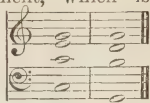
† And here to break the Bread:

‡ And here to lay his hand upon all the Bread.

§ Here he is to take the Cup into his hand:

¶ And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.



A - men.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

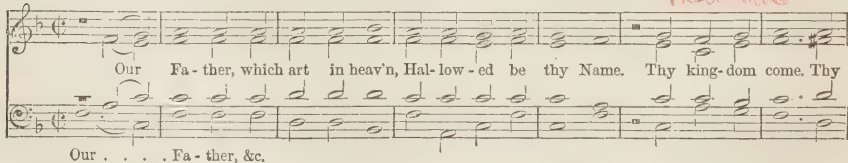
¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

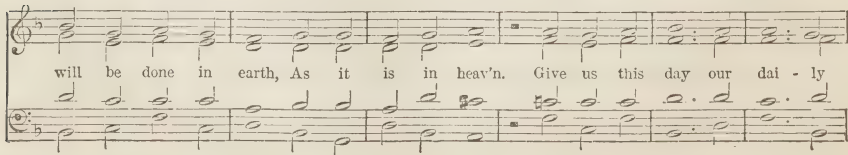
¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread: and at [Likewise after supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

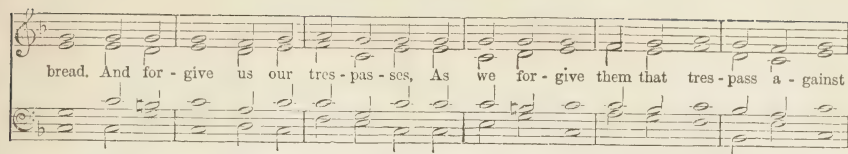


Our . . . Fa-ther, &c.

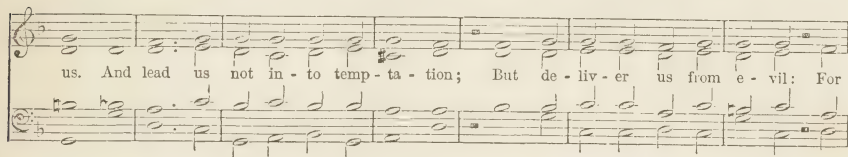


will be done in earth, As it is in heav'n. Give us this day our dai-ly

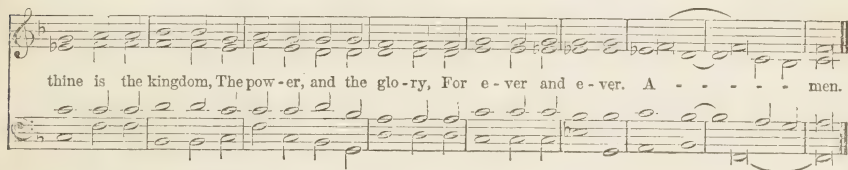
THE COMMUNION:



bread. And for - give us our tres - pas - ses, As we for - give them that tres - pass a - gainst




us. And lead us not in - to temp - ta - tion; But de - liv - er us from e - vil: For



thine is the kingdom, The pow - er, and the glo - ry, For e - ver and e - ver. A - - - - men.


¶ After shall be said as followeth.

 **O** LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.



A - men.

Or this.

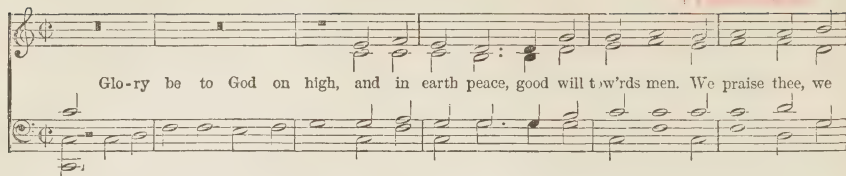
 **A**LMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end.



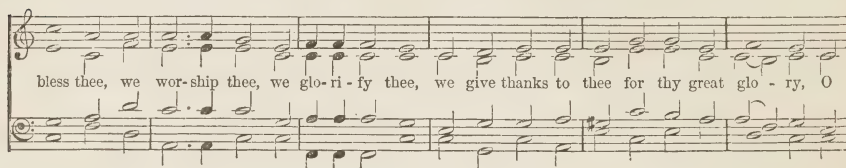
A - men.

THE COMMUNION.

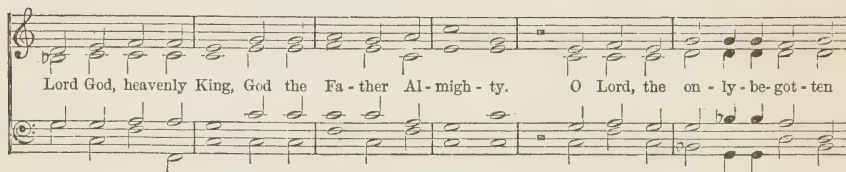
¶ Then shall be said or sung,



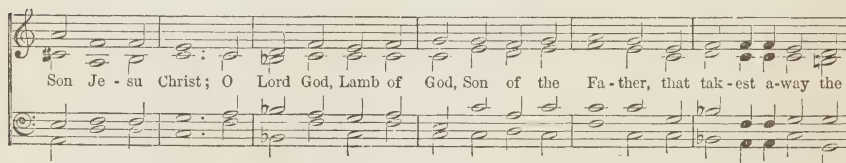
Glo-ry be to God on high, and in earth peace, good will to-wards men. We praise thee, we



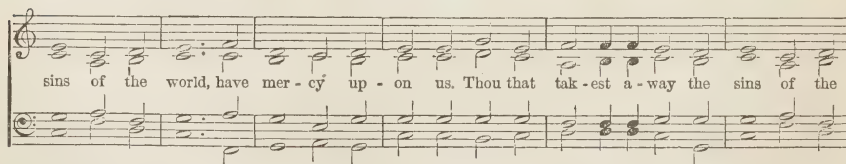
blest thee, we wor-ship thee, we glo-ri-fy thee, we give thanks to thee for thy great glo-ry, O



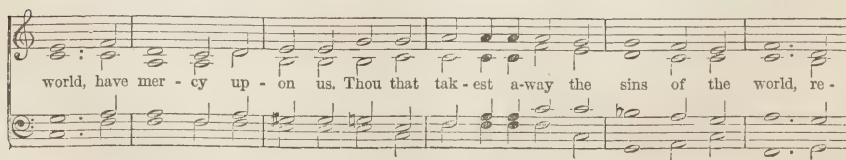
Lord God, heavenly King, God the Fa-ther Al-migh-ty. O Lord, the on-ly-be-got-ten



Son Je-su Christ; O Lord God, Lamb of God, Son of the Fa-ther, that tak-est a-way the

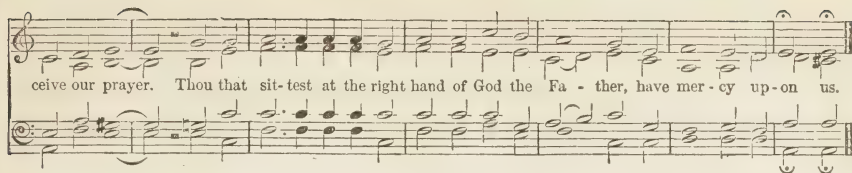


sins of the world, have mer-cy up-on us. Thou that tak-est a-way the sins of the

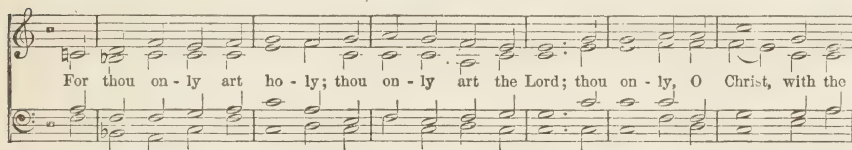


world, have mer-cy up-on us. Thou that tak-est a-way the sins of the world, re-

THE COMMUNION.



ceive our prayer. Thou that sit-test at the right hand of God the Fa - ther, have mer-cy up-on us.

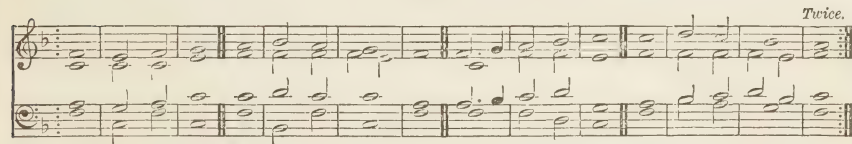


For thou on - ly art ho - ly; thou on - ly art the Lord; thou on - ly, O Christ, with the



Ho - ly Ghost, art most high in the glo - ry of God the Fa - ther. A - men.

Or this.



Twice.



Five times. *1st. 2nd.*


GLÔRY be to Gôd on high : and in êarth
péace, good will towards men. We
prâise thee, we blêss thee : we worship thêe,
we glô-ri-fy thee. Wê give thâinks to thee :
fôr thý great glô-ry, O Lord Gôd, heav-en-ly
King : Gôd the Fá-ther Al-mîgh-ty.


O Lord, the only-begotten Sôn Jé-su
Christ : O Lord God, Lamb of Gôd, Sôn
of the Fä-ther, That takest awây the sîns
of the world : hâve mër-cy up-on us. Thou

that takest awây the sîns of the world : hâve
mër-cy up-on us. Thou that takest awây
the sîns of the world : receîve our prayer.
Thou that sittest at the right hând of Gôd
the Father : hâve mër-cy up-on us.


For thêu ón-ly art holy : thêu ón-ly art
the Lord ; Thou only, O Chrîst, with the
Hó-ly Ghost : art most high in the glory of
Gôd the Fá-ther. Ä-men.


¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.


 **T**HE peace of God, which
passeth all understanding,
keep your hearts and minds in the know-
ledge and love of God, and of
his Son Jesus Christ our
Lord: and the blessing of
God Almighty, the Father,
the Son, and the Holy Ghost,
be amongst you and remain
with you always.



A-men.


¶ Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.



 ASSIST us mercifully, O Lord,
in these our supplications
and prayers, and dispose the way of thy
servants towards the attainment of ever-
lasting salvation; that, among
all the changes and chances of
this mortal life, they may ever
be defended by thy most gra-
cious and ready help; through
Jesus Christ our Lord.


 A-men.


 O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ.



A-men.


 GRANT, we beseech thee, Al-
mighty God, that the words,
which we have heard this day with our
outward ears, may through thy grace be
so grafted inwardly in our
hearts, that they may bring
forth in us the fruit of good
living, to the honour and
praise of thy Name; through
Jesus Christ our Lord.




A-men.


 **P**REVENT us, O Lord, in all
our doings with thy most
gracious favour, and further us with thy
continual help; that in all our works
begun, continued, and ended
in thee, we may glorify thy
holy Name, and finally by
thy mercy obtain everlasting
life; through Jesus Christ
our Lord.


A-men.

 **A**LMIGHTY God, the fountain
of all wisdom, who knowest
our necessities before we ask, and our
ignorance in asking; We beseech thee to
have compassion upon our infirmities; and
those things, which for our
unworthiness we dare not,
and for our blindness we
cannot ask, vouchsafe to give
us for the worthiness of
thy Son Jesus Christ our
Lord.

 *A-men.*

 **A**LMIGHTY God, who hast
promised to hear the peti-
tions of them that ask in thy Son's Name;
We beseech thee mercifully to incline thine
ears to us that have made now our prayers
and supplications unto thee; and grant,
that those things, which we have faith-
fully asked according to thy
will, may effectually be ob-
tained, to the relief of our
necessity, and to the setting
forth of thy glory; through
Jesus Christ our Lord.

 *A - men.*

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedrals and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

“WHEREAS it is ordained in this Office for the Administration of the Lord’s Supper, that the Communicants should

“receive the same kneeling; (which order
“is well meant, for a signification of our
“humble and grateful acknowledgement of
“the benefits of Christ therein given to all
“worthy Receivers, and for the avoiding of
“such profanation and disorder in the holy
“Communion, as might otherwise ensue;)”
“yet, lest the same kneeling should by any
“persons, either out of ignorance and in-
“firmity, or out of malice and obstinacy,
“be misconstrued and depraved; It is
“hereby declared, That thereby no adoration
“is intended, or ought to be done, either
“unto the Sacramental Bread or Wine there
“bodily received, or unto any Corporal Pre-
“sence of Christ’s natural Flesh and Blood.
“For the Sacramental Bread and Wine
“remain still in their very natural sub-
“stances, and therefore may not be adored;
“ (for that were Idolatry, to be abhorred of
“all faithful Christians;) and the natural
“Body and Blood of our Saviour Christ
“are in Heaven, and not here; it being
“against the truth of Christ’s natural Body
“to be at one time in more places than
“one.”³⁵

THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also, because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized,
or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify

him with the holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou has promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*
Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his

disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have

prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until he come of age to take it upon *himself*;) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?
Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of * *Here the Priest shall make a Cross upon the Child's forehead.*

ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say, }*

SEERING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling ;*

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church,

he may be an inheritor of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ Then, all standing up, the Priest shall say to the God-fathers and Godmothers this Exhortation following.

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtu-

ously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as *he* died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

¶ First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appoynted to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then, all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of

the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

I CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?
Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you.

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. *Mark* x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST' thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the

carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, *and do
*Here the Priest shall make a Cross upon the Child's forehead. sign him with the sign of the Cross, in token that

hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with

thy holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as *he* died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N. I* baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus,

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them* and sanctify *them* with the holy Ghost, that *they*, being delivered from thy wrath, may be received into the

ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the people stand up, and the Priest shall say, Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God

be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh,

but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these present persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them.* *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and

strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfather's and Godmother's the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; * and do

* *Here the Priest shall make a Cross upon the person's forehead.*

sign *him* with the sign of the Cross, in token that hereafter *he* shall not be

ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for

A CATECHISM.

these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession

they have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say,)*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.*

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE
BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a

member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the

pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should

keep God's Commandments. Tell me how many there be

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governours, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is

in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

THE ORDER OF CONFIRMATION.

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED
AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what

their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or this thy Servant] with thy heavenly

grace, that he may continue thine for ever; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *And this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF SOLEMNIZATION OF MATRIMONY.

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of Marriage between *M.* of — and *N.* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second, or third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in

SOLEMNIZATION OF MATRIMONY.

health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

N. **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married
to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I **M.** take thee **N.** to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I **N.** take thee **M.** to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Cleric. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O **ETERNAL** God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let
no man put asunder.

¶ *Then shall the Minister speak unto the People.*

FORASMUCH as **M.** and **N.** have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

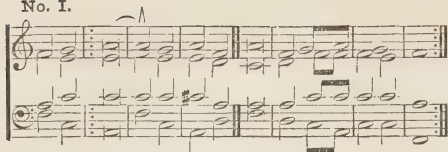
¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

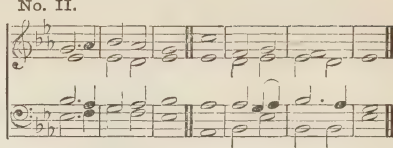
¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

SOLEMNIZATION OF MATRIMONY.

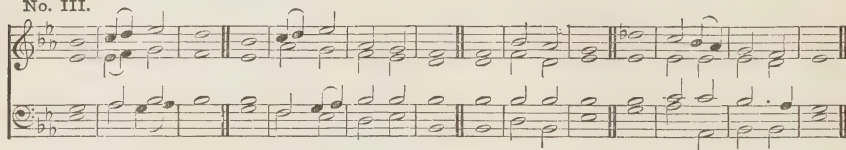
No. I.



No. II.



No. III.



Beati omnes. Psalm cxxviii.

mf **B**LESS-ED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house.

Thy children like the olive-branches : round about thy table.

f Lo, thus shall the man be blessed : that fear-eth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children : and peace upon Israel.

ff Glory be to the Father, and to the Son : and to the Ho-ly Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. A-men.

¶ Or this Psalm,

Deus misereatur. Psalm lxvii.

mf **G**OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

f Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

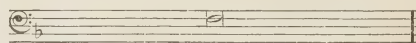
Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

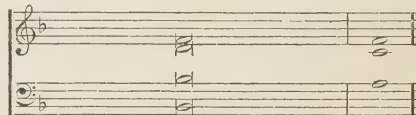
Glory be to the Father, &c.

As it was in the beginning, &c.

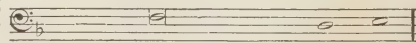
¶ The Psalm ended, and the Man and Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,



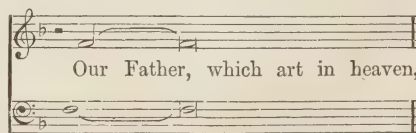
Lord, have mercy upon us.



Ans. Christ, have mercy upon us.



Min. Lord, have mercy upon us.



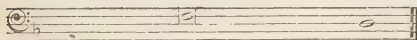
Our Father, which art in heaven,

OUR.. Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in

earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.



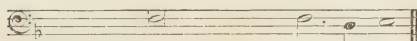
A-men.



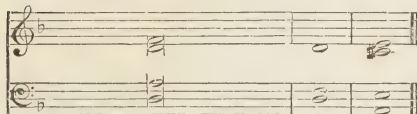
Min. { O Lord, save thy servant, }
and thy hand - - - maid;



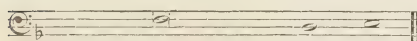
Ans. Who put their trust in thee.



Min. { O Lord, send them }
help from thy ho-ly place;



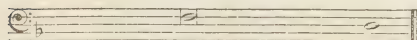
Ans. And evermore de - - fend them.



Min. Be unto them a tower of strength,



Ans. From the face of their en - e - my.



Min. O Lord, hear our pray - er.



Ans. And let our cry come un - to thee.

Minister.

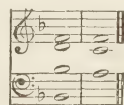
O GOD of Abraham, God of Isaac, and God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord.



A-men.

¶ This Prayer next following shall be omitted, where the Woman is past child-bearing.

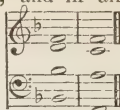
O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord.



A-men.

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful

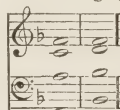
and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord.



A-men.

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end.



A-men.

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth,*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that

are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

THE ORDER FOR THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confi-

dence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That, if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

THE VISITATION OF THE SICK.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall re-

hearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins of he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE VISITATION OF THE SICK.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psalm. lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness: incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if

thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast

THE COMMUNION OF THE SICK.

written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church: that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessarily so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

THE GOSPEL. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly &c.]*

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

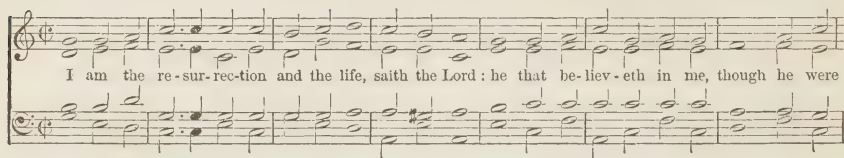
¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more exhortation, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

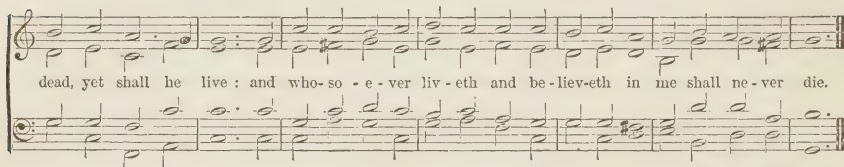
THE ORDER FOR THE BURIAL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

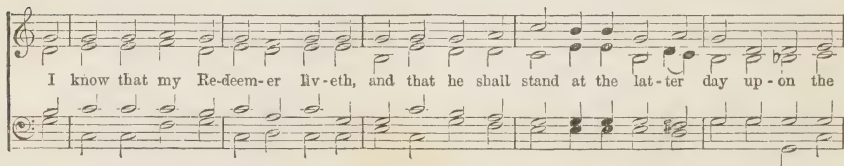


I am the re-sur-rec-tion and the life, saith the Lord: he that be-liev-eth in me, though he were

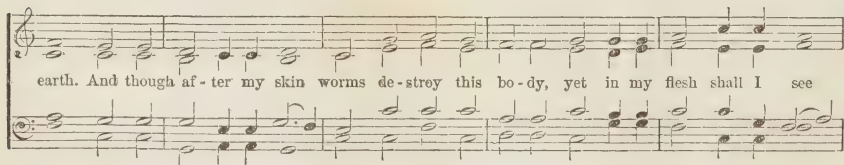


dead, yet shall he live: and who-so-e-ver liv-eth and be-liev-eth in me shall ne-ver die.

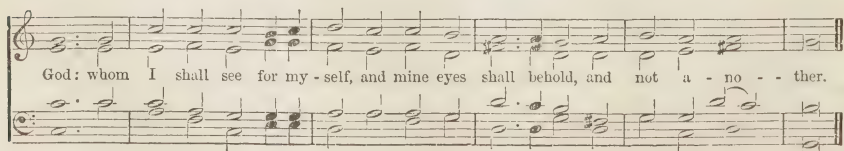
St. John xi. 25, 26.



I know that my Re-deem-er liv-eth, and that he shall stand at the lat-ter day up-on the



earth. And though af-ter my skin worms de-stroy this bo-dy, yet in my flesh shall I see



God: whom I shall see for my-self, and mine eyes shall behold, and not a - no - - ther.

Job xix. 25, 26, 27.

AT THE BURIAL OF THE DEAD.

We brought no-thing in - to this world, and it is cer-tain we can car-ry no-thing out.

The Lord gave, and the Lord hath ta - ken a - way; bles-sed be the Name of the Lord.

1 Tim. vi. 7. Job 1. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

No. I.

No. II. 1.

No. III.

Dixi, custodiam. Psalm xxxix.

mf I SAID, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

pp Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

p And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by the means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

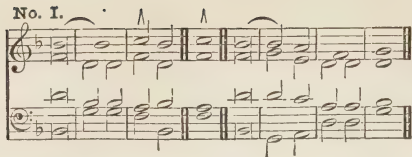
For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

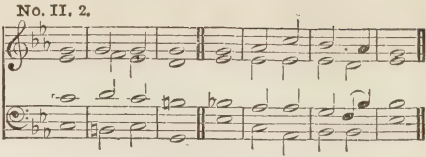
Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

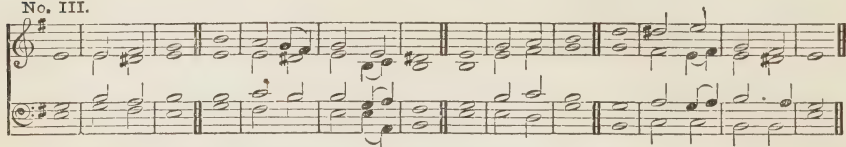
No. I.



No. II. 2.



No. III.



Domine, refugium. Psalm xc.

LORD, thou hast been our refuge : from one generâtion to a-nö-ther.

Before the mountains were brought forth, or ever the êarth and the world were made : thou art God from everlâsting, and wörld with-öut end.

Thou tûrnest män to de-struction : again thou sayest, Cöme again, ye chil-dren of-men.

For a thousand years in thy sight äre but-as yesterday : seeing that is pâst as a wâtch in the night.

As soon as thou scatterest them they are êven äs a sleep : and fade äwâý súd-denly like the-grass.

In the morning it is grêen, and grôw-eth up : but in the evening it is cut down, dried úp, and wither-ed.

For we consume äwâý in thy dis-pleasure : and are afraid at thy wrâthful ín-dig-nâ-tion.

Thou hast sêt our mis-deeds be-fore thee : and our secret sîns in the light of thy cöun-tenance.

For when thou art angry äll our dâys are gone : we bring our years to an end, as it wêre a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong that they cöme to four-score years : yet is their strength then but labour and sorrow ; so soon pâsseth it äwâý, and we are gone.

But who regârdeth the power of thy wrath : for even thereafter as a man feareth, sô is thy dis-pleä-sure.

O têach us to núm-bervour days : that we may apply our héarts unto wis-dom.

Turn thee again, O Lôrd, ät the last : *mf* and be grâcious ün-to thy sêr-vants.

O satisfy us with thy mêrcy, and thât soon : so shall we rejoice and be glad äll the dâys of our life.

Comfort us again now after the tîme that thou hast plägu-ed us : and for the years whereín we have súf-fer'd ad-vêr-sity.

Shêw thy sêr-vants thy work : and their chîldren thy glö-ry.

And the glorious Majesty of the Lôrd our Gód be-up-on-us : prosper thou the work of our hands upon us, O prô-sper thöu our han-dy-work.

Glory be to the Fâther, and to the Son : *ff* änd to the Ho-ly Ghost ;

As it was in the beginning, is nöw, and év-er shall be : wörld without end. A-men.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ

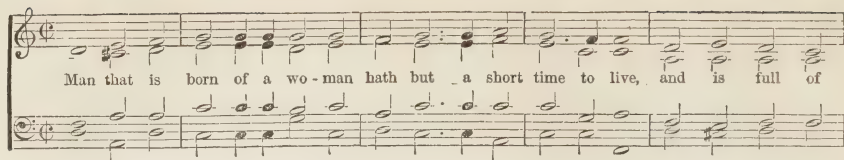
AT THE BURIAL OF THE DEAD.

shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and

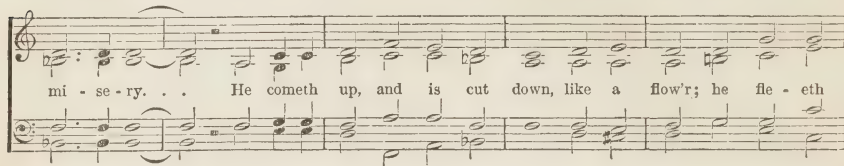
another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

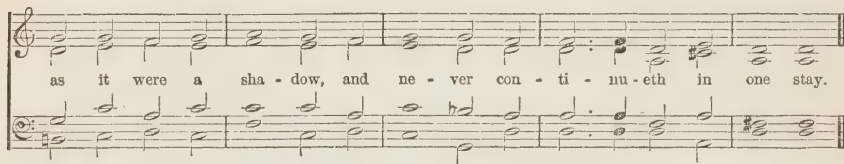
AT THE BURIAL OF THE DEAD.



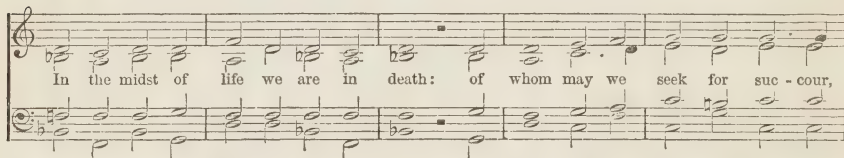
Man that is born of a wo-man hath but a short time to live, and is full of



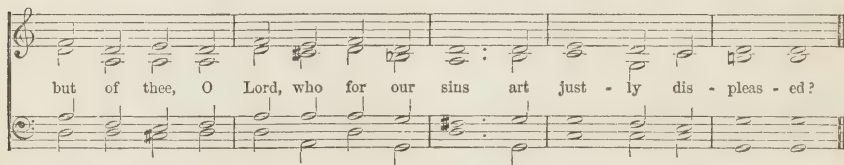
mi-se-ry. . . He cometh up, and is cut down, like a flow'r; he fle-eth



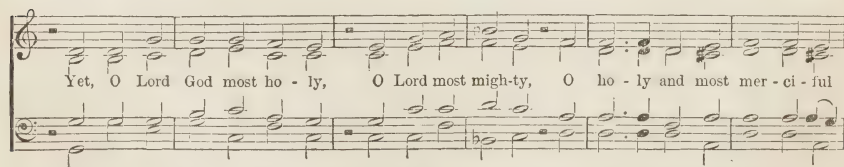
as it were a sha-dow, and ne-ver con-ti-nu-eth in one stay.



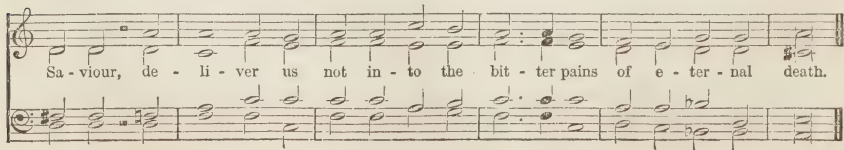
In the midst of life we are in death: of whom may we seek for suc-cour,



but of thee, O Lord, who for our sins art just-ly dis-pleas-ed?

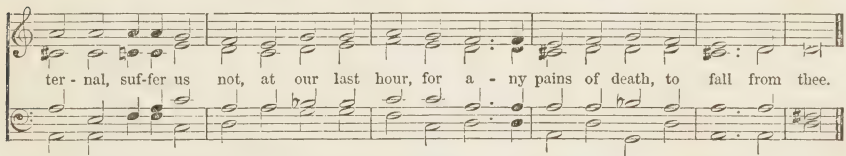
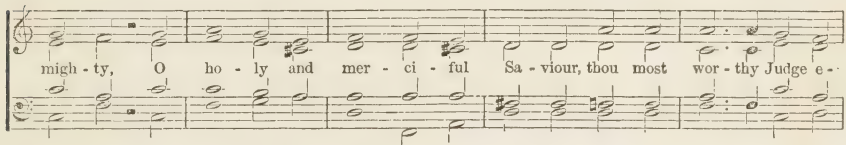
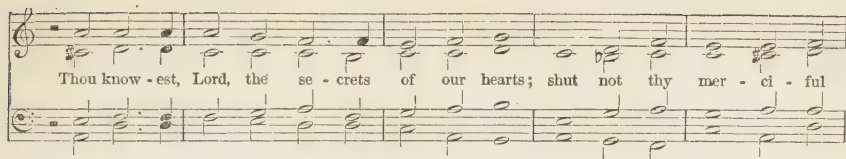


Yet, O Lord God most ho-ly, O Lord most migh-ty, O ho-ly and most mer-ci-ful



Sa-viour, de-li-ver us not in-to the bit-ter pains of e-ter-nal death.

AT THE BURIAL OF THE DEAD.

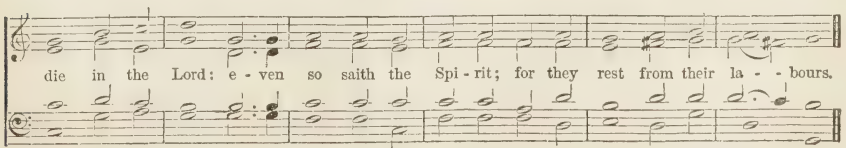
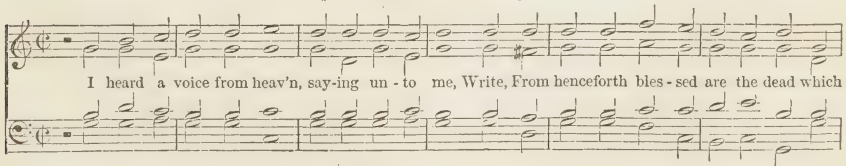


¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth,

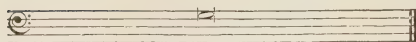
ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

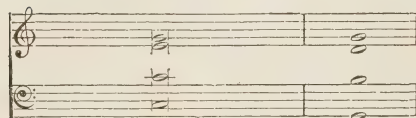


AT THE BURIAL OF THE DEAD.

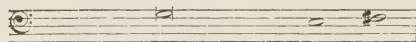
¶ Then the Priest shall say,



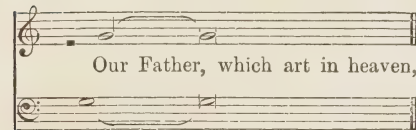
Lord, have mercy upon us.



Christ, have mercy upon us.

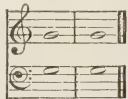


Lord, have mercy up - on us.



Our Father, which art in heaven,

OUR .. Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.



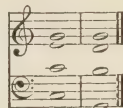
A - men.

Priest.



ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it

may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord.

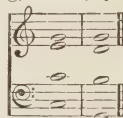


A - men.

The Collect.



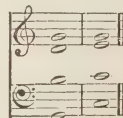
OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer.



A - men.



THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.



A - men.

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently appavelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the cxvith Psalm,*)

Dilexi quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's

house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or, Psalm cxxvii. Nisi Dominus.

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

THE CHURCHING OF WOMEN.

them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray..

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ And the people shall answer and say, *Amen*.

Minister. Cursed is he that curseth his father or mother.

Answer. *Amen*.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. *Amen*.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. *Amen*.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. *Amen*.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. *Amen*.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. *Amen*.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. *Amen*.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. *Amen*.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. *Amen*.

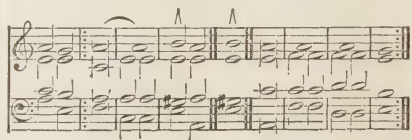
Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able

to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves: which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we

an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.



Miserere mei, Deus. Psalm li.

HÄVE I mercy upon me, O God, after^m thy great goodness: according to the multitude of thy mercies dô away mine offē-ces.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

Fôr I acknow-ledge my faults: and my^{pl} sin is é-ver before me.

Against thee only have I sinned, and done this évil ín thy sight: that thou mightest be justified in thy saying, and clêar wên thou art jüd-g-ed.

Bêhòld, I was shâ-pen-in wickedness: and in sín hath my mó-ther-con-ceiv-ed me.

But lo, thou requirest trùth in the ín-ward^p

A COMMINATION.

parts : and shalt make me to understand
wis-dom sê-cretly.

Thou shalt purge me with hys-sop, and
I shall be clean : thou shalt wash me, and
I shall be whi-ter than snow.

Thou shalt make me hear of jôy and
gladness : that the bones which thou hast
brôk-en may re-joyce.

Turn thy face away from my sins : and
put out all my mis-deeds.

Make me a clêan heart, O God : and
renew a right spi-rit withîn me.

Cast me not away from thy presence :
and take not thy hôly Spi-rit from me.

O give me the cômfort of thy hêlp
a-gain : and stablish me with thy frêe
Spi-rit.

mf Then shall I teach thy wâys ún-to the
wicked : and sînners shall be convért-ed
un-to thee.

Deliver me from blood-guiltiness, O God,
thou that art the Gód of my health : and
my tóngue shall sing of thy right-eous-ness.

Thou shalt ôpen my líps, O Lord : and
my móuth shall shew thy praise.

For thou desirest no sacrifice, êlse would
I gíve it thee : but thou delightest nôt in
burnt-offér-ings.

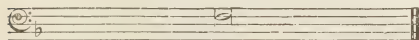
The sacrifice of Gôd is a trôu-bled spirit :
a broken and contrite heart, O Gôd, shalt
thou not de-spise.

f O be favourable and grâcious ún-to Sion :
búild thou the wáalls of Je-ru-sa-lem.

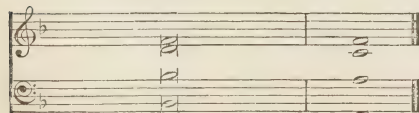
Then shalt thou be pleased with the
sacrifice of righteousness, with the burnt-
ôfferings and ob-lations : then shall they
offer young búllocks upôn thine ál-tar.

f Glory be to the Fâther, and to the Son :
and to the Ho-ly Ghost ;

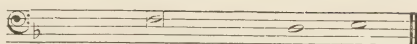
As it was in the beginning, is nôw, and
év-er shall be : wôrld without end. A-men.



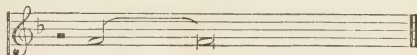
Lord, have mercy upon us.



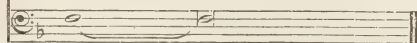
Christ, have mercy upon us.



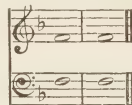
Lord, have mercy up - on us.



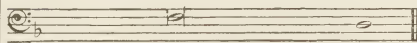
Our Father, which art in heaven,



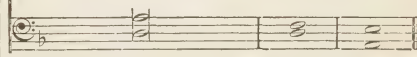
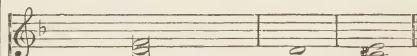
O UR.. Father, which art in heaven,
Hallowed be thy Name. Thy
kingdom come. Thy will be done in earth,
As it is in heaven. Give us this day
our daily bread. And forgive
us our trespasses, As we
forgive them that tresspass
against us. And lead us not
into temptation ; but dellver
us from evil.



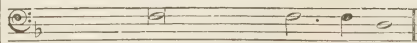
A - men.



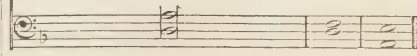
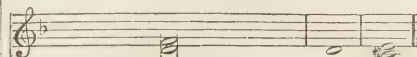
Min. O Lord, save thy ser - vants ;



Ans. That put their trust in thee.

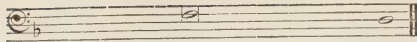


Min. Send unto them help from a - bove.

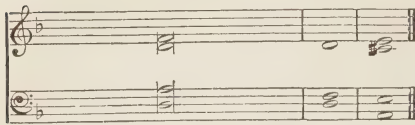


Ans. And evermore mightily defend them.

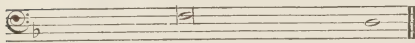
A COMMINATION.



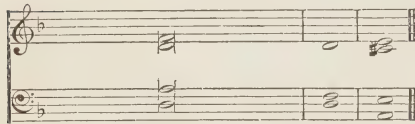
Min. Help us, O God our Sa - viour.



Ans. { And for the glory of
thy Name deliver us ;
be merciful to us sin- } Name's sake.
ners, for thy




Min. O Lord, hear our pray - er.




Ans. And let our cry come un - to thee.

Minister.

 **O** Let us pray.
LORD, we beseech thee, mer-
cifully hear our prayers, and spare all those
who confess their sins unto
thee; that they, whose con-
sciences by sin are accused,
by thy merciful pardon may
be absolved; through Christ
our Lord.



A-men.

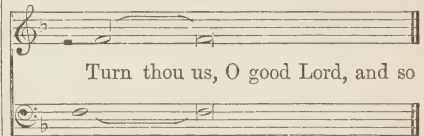
 **O** MOST mighty God, and mer-
ciful Father, who hast com-
passion upon all men, and hatest nothing
that thou hast made; who wouldest not the
death of a sinner, but that he should rather
turn from his sin, and be saved; Mercifully
forgive us our trespasses; receive and com-
fort us, who are grieved and wearied with the
burden of our sins. Thy property is always

to have mercy; to thee only it appertaineth
to forgive sins. Spare us therefore, good
Lord, spare thy people, whom thou hast
redeemed; enter not into judgement with
thy servants, who are vile earth, and miser-
able sinners; but so turn thine anger from
us, who meekly acknowledge our vileness,
and truly repent us of our
faults, and so make haste to
help us in this world, that we
may ever live with thee in the
world to come; through Jesus
Christ our Lord.



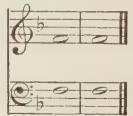
A-men.

¶ Then shall the people say this that followeth, after the
Minister.




Turn thou us, O good Lord, and so

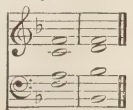
TURN . . thou us, O good Lord, and so
shall we be turned. Be favour-
able, O Lord, Be favourable to thy people,
Who turn to thee in weeping, fasting, and
praying. For thou art a merciful God, Full
of compassion, Long-suffering, and of great
pity. Thou sparest when we deserve punish-
ment, And in thy wrath thinkest upon mer-
cy. Spare thy people good Lord, spare them,
And let not thine heritage be brought to
confusion. Hear us, O Lord,
for thy mercy is great, And
after the multitude of thy mer-
cies look upon us; Through
the merits and mediation of
thy blessed Son, Jesus Christ
our Lord.



A-men.

¶ Then the Minister alone shall say,

 **T**HE Lord bless
us, and keep
us; the Lord lift up the light
of his countenance upon us,
and give us peace, now and
for evermore.



A-men.

THE
PSALMS OF DAVID.

THE FIRST DAY.

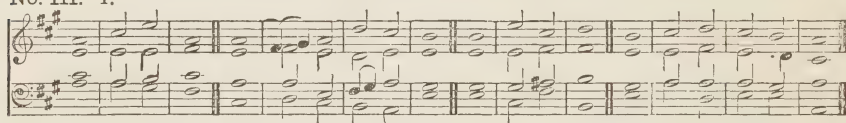
MORNING PRAYER.

No. I. 1.

No. II. 1.



No. III. 1.

PSALM i. *Beatus vir, qui non abiit, &c.*

f BLESS-ED¹ is the man that hath not walked in the counsel of the ungodly, nor stôod in the way of sinners : and hath not sât in the séat of the scôrn-ful.

2 But his delight is in the lãw of the Lord : and in his law will he êxercise himsêlf day and night.

3 And he shall be like a tree plânted by the wã-ter-side : that will bring forth his frûit in dûe sêa-son.

4 His lêaf also shãll not wither ; and look, whatsoever he dôeth, ít shall prôs-per.

f 5 As for the ungodly, it is not só with them : but they are like the chaff, which the wind scattereth awãy from the fáce of the earth.

6 Therefore the ungodly shall not be áble to stãnd in the judgment : neither the sinners in the congregãtion of the right-eous.

7 But the Lord knôweth the way of the righteous : and the way of the ungodly shall pè-rish.

PSALM ii. *Quare fremuerunt gentes ?*

f WHY do the heathen so fûriously rage to-gether : and why do the pèople imã-gine a vãn thing ?

2 The kings of the earth stand up, and

the rûlers take coun-sel-to-gether : against the Lôrd, and agãinst his Anointed.

3 Let us brêak their bônds a-sunder : and cast awãy their còrds fróm us.

4 He that dwelleth in heãven shall *ff* lãugh them to scorn : the Lord shall hãve them in de-rî-sion.

5 Then shall he spêak unto them in his wrath : and vèx them in his sòre dis-plêa-sure.

6 Yêt have I sêt my King : upon my hôly hîll of Si-on.

7 I will preach the law, whereof the *p* Lôrd hath saîd unto me : Thou art my Son, this dây have I be-got-ten thee.

8 Desire of me, and I shall give thee the heãthen for thine in-heritance : and the utmost parts of the eãrth for thy pos-sès-sion.

9 Thou shalt brãise them with a rôd of iron : and break them in pieces lîke a pôt-ter's vès-sel.

10 Be wîse now therefore, Ó ye kings : be *mf* learned, yê that are júdg-es of the earth.

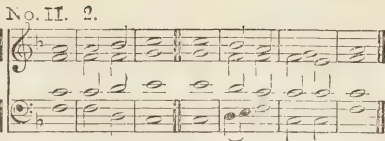
11 Sêrve the Lôrd in fear : and rejôice unto hîm with rêver-ence.

12 Kiss the Son, lest he be angry, and so ye pèrish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all thêy that pút their trust in him.

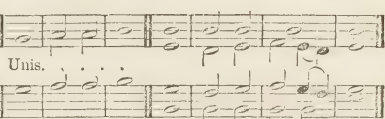
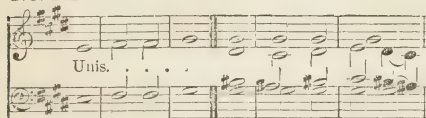
No. I. 2.



No. II. 2.



No. III. 2.

PSALM iii. *Domine, quid multiplicati?*

p LORD, how are they increased that trou-ble me : many are they that rise a-*gainst* me.

2 Many one there be that say of my soul : There is no help for him in his God.

mf 3 But thou, O Lord, art my de-fender : thou art my worship, and the lift-er up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his ho-ly hill.

5 I laid me down and slept, and rose up a-*gain* : for the Lord sus-tain-ed me.

6 I will not be afraid for ten thou-sands of the people : that have set themselves a-*gainst* me round a-bout.

f 7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the un-god-ly.

mf 8 Salvation be-longeth un-to the Lord : and thy blessing is up-on thy peo-ple.

PSALM iv. *Cum invocarem.*

p HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and heark-en unto my prayer.

mf 2 O ye sons of men, how long will ye blas-pheme mine honour : and have such pleasure in vanity, and seek after leas-ing?

3 Know this also, that the Lord hath chosen to him-self the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your cham-ber, and be still.

2d Pt. 5 Offer the sac-rifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will pro-*pp* show us a-ny good?

7 Lord, lift thou up : the light of thy mer-*cy* coun-tenance upon us.

8 Thou hast put gladness in my heart : since the time that they reap their corn, and wine, and oil, in-créas-ed.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safe-ty.

PSALM v. *Verba mea auribus.*

PONDER my words, O Lord : *mf* con-sider my me-di-ta-tion.

2 O hearken thou unto the voice of my calling, my King, and my God : for un-to thee will I make my prayer.

3 My voice shalt thou hear be-*fore* times, O Lord : early in the morning will I direct my prayer un-to thee, and will look up.

4 For thou art the God that hast no plea-sure in wickedness : nei-ther shall a-ny evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work va-nity.

6 Thou shalt destroy them that speak leas-ing : the Lord will abhor both the blood-thirsty and de-ceit-ful man.

7 But as for me, I will come into thine *p* house, even upon the multitude of thy mercy : and in thy fear will I worship to-ward thy ho-ly tem-ple.

8 Lead me, O Lord, in thy righteousness, be-*cause* of mine enemies : make thy way plain be-fore my face.

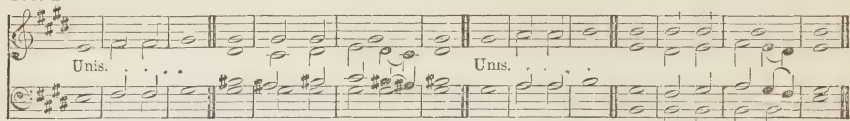
9 For there is no faithfulness in his mouth : their inward parts are ve-ry wick-edness. [10 Their

No. I. 2.

No. II. 2.



No. III. 2.



10 Their throât is an ô-pen sepulchre :
thêy flât-ter with their tongue.

f 11 Destroy thou them, O God ; let them
perish through their ôwn imâ-gi-nations :
cast them out in the multitude of their
ungodliness ; for thêy have · re-bél-led
against thee.

p 12 And let all them that put their trûst

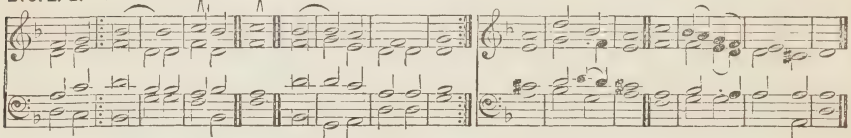
in thêe re-joyce : they shall ever be giving
of thanks, because thou defendest them :
they that love thy Nâme shall · be jôy-ful
in thee ;

13 For thou, Lord, wilt give thy
blêssing ún-to the righteous : and with
thy favourable kîndness wilt thou · de-fend
him as with a shield.

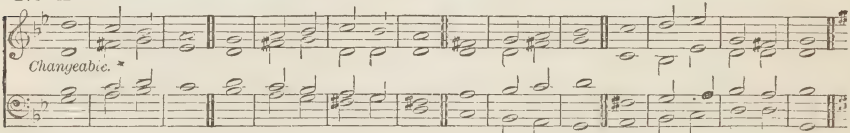
EVENING PRAYER.

No. I. 1.

No. II. 1.



No. III.



PSALM vi. *Domine, ne in furore.*

mf **Ô** LORD, rebuke me nôt in thine
ín-dig-nation : neither châsten me
ín thy displêa-sure.

2 Have mercy upon me, O Lôrd, for Í
am weak : O Lord, hêal me, for my bônes
are vèx-ed.

3 My soul âlso is sôre troubled : but,
Lôrd, how lóng wilt thou pun-ish me ?

4 Turn thee, O Lôrd, and delf-ver-my
soul : O sâve me fór thy mër-cy's sake.

5 For in dêath no man remém-bereth
thee : and who will gíve thee thanks in
the-pit ?

6 I am weary of my groaning ; every
níght wash Í my bed : and wáter my
cúch with my tears.

7 My beauty is gône for vé-ry trouble :
and worn away becâuse of áll mine
ên-emies.

8 Away from me, all yê that wôrk *f*
vanity : for the Lord hath hêard the vóice
of my wêep-ing.

9 The Lôrd hath héard my pè-tition :
the Lôrd will re-ceive my prayer.

10 All mine enemies shall be con-
founded, and sôre vexed : they shall be
turned back, and pût to shâme sud-den-ly.

PSALM vii. *Domine, Deus meus.*

mf **O** LORD my God, in thêe have I put my trust : save me from all them that pêsecute me, and de-liv-er-me ;

2 Lest he devour my soul, like a lion, and téar it-in pieces : whîle there-is nône to-help.

p 3 O Lord my God, if I have done âny such thing : or if there be any wick-edness in my hands ;

4 If I have rewarded evil unto him that dealt friênd-ly with-me : yea, I have delivered him that withôut any cause is-mine ên-emy ;

mf 5 Then let mine enemy pêsecute my soul, and take-me : yea, let him tread my life down upon the earth, and lâ-y mine hôn-our in the dust.

f 6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignâ-tion of mine enemies : arise up for me in the jûdgment that thôu hast command-ed.

7 And so shall the congregation of the pêople côm-e a-bout-thee : for their sakes therefore lift up thy-sêlf again.

8 The Lord shall judge the people ; give sêntence wîth me, O Lord : according to

my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the un-gôd-ly côm-e to-an end ; bût guide thou the just.

10 Fôr the right-eous God : trieth the vé-ry hearts and reins.

11 My hêlp côm-eth-of God : who p presêrveth them that-are triê of-heart.

12 God is a righteous Jûdge, strông, and patient : and Gôd is provôk-ed eve-ry day.

13 If a man will not târn, he will whét his sword : he hath bent his bôw, and made it rêa-dy.

14 He hath prepared fôr him the in-struments-of death : he ordaineth his ârrows against the per-secu-tors.

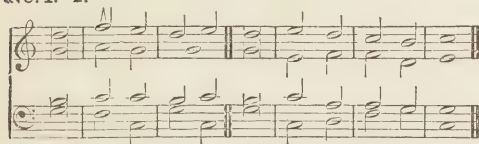
15 Behold, he trâvaileth with mischief : *f* he hath conceived sorrow, and brôught fôrth un-gôd-liness.

16 He hath graven and dîgged up a pit : and is fallen himself into the destrûction that he mâde for ô-ther.

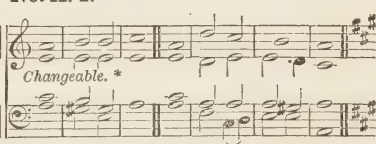
17 For his travail shall côm-e upon his ôwn head : and his wickedness shall fâll on-his ôwn pate.

18 I will give thanks unto the Lord, accôrding to his righteousness : and I will prâise the Nâme of the Lord most High.

No. I. 2.



No. II. 2.

PSALM viiii. *Domine, Dominus noster.*

f **O** LORD our Governour, how excellent is thy Nâme in âll the world : thou that hast sêt thy glô-ry abôve the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strêngth, because of-thine enemies : that thou mightest still the ênemy, and the avêng-er.

mf 3 For I will consider thy heavens, êven the wôrks of thy fingers : the moon and the stârs, which thôu hast ordain-ed.

4 What is mân, that thou art mînd-ful of-him : and the sôn of man, that thou vi-sitest him ?

5 Thou madest him lôwer thán the ângels : to crôwn him with glô-ry-and wôr-ship.

6 Thou makest him to have domî-nion of the wôrks of-thy hands : and thou hast put âll things in sub-jêc-tion under his feet ;

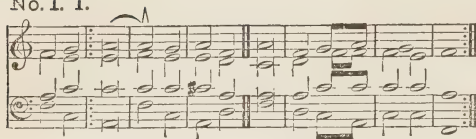
7 Âll shêép and oxen : yêa, and the bêasts of the field ;

8 The fowls of the air, and the fîshes of the sea : and whatsoever walketh through the pâths of the seas.

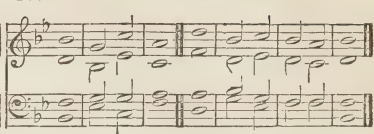
9 O Lórd our Governour : how êxcellent *f* is thy Nâme in âll the-world !

MORNING PRAYER.

No. I. 1.



No. II. 1.



No. III. 1.

PSALM IX. *Confitebor tibi.*

f I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most High-est.

mf 3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroy'd the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness : and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwell-eth in *f* Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ; *p* consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises *mf* within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

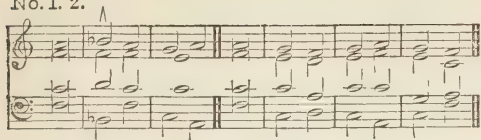
17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not always be forgotten : the patient abiding of the meek shall not perish for ever.

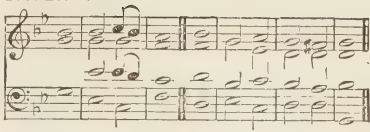
19 Up, Lord, and let not man have the *f* upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

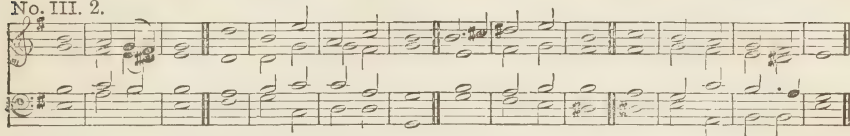
No. I. 2.



No. II. 2.



No. III. 2.

PSALM x. *Ut quid, Domine ?*

mf WHY standest thou so fâr off, O Lord :
and hidest thy face in the nêedful
time of trôu-ble ?

2 The ungodly for his own lûst doth
per-secute the poor : let them be taken in
the crafty wiliness that they have i-ma-
gin-ed.

3 For the ungodly hath made boast of
his ôwn héart's de-sire : and speaketh good
of the còvetous, whom Gód ab-hôr-reth.

4 The ungodly is so proud, that he
câreth nót for God : nêither is Gód in all
his thoughts.

5 His wâys are ál-way grievous : thy
judgments are far above out of his
sight, and therefore defiêth he ál his
e-ne-mies.

6 For he hath said in his heart, Tush,
I shall nêver be cást down : there shall
nô harm háp-pen un-to me.

7 His mouth is full of cûrsing, deceit,
and fraud : under his tongue is ungodliness,
ând va-ni-ty.

8 He sitteth lurking in the thievish
còrn-ers of the streets : and privily in his
lurking dens doth he murder the innocent ;
his eyes are sêt a-against the poor.

9 For he lieth waiting secretly, even as
a lion lûrketh he ín his den : thât hé may
ra-vish the poor.

10 Hê doth rá-vish the poor : when he
gêtteth him ín-to his net.

11 He falleth dôn, and hûm-bleth him-
self : that the congregation of the poor
may fáll into the hánds of his cãp-tains.

12 He hath said in his heart, Tûsh,
Gód hath-for-gotten : he hideth away his
face, and hê will né-ver sêe it.

13 Arise, O Lord God, and líft úp thine *f*
hand : fôr-gêtt not the poor.

14 Wherefore should the wícked
blasphême God : while he doth say in
his heart, Tush, thôu God cá-rest not
fôr it.

15 Sûrely thôu hast seen it : for thou
behôldest un-gód-li-ness and wrong.

16 That thou mayest take the mâtter
ín-to-thine hand : the poor committeth
himself unto thee ; for thou art the hêlper
of the friend-less.

17 Break thou the power of the un-gód-ly
ând ma-licious : take away his un-gód-
liness, and thôu shalt fínd none.

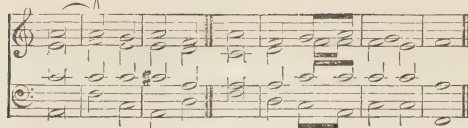
18 The Lord is Kíng fôr é-ver and
ever : and the heathen are pêrished out of
the land.

19 Lord, thou hast heârd the desíre *p*
of the poor : thou preparest their heart,
and thine eâr hêar-keneth thêre-to ;

20 To help the fatherless and pòor
ún-to-their right : that the man of the
earth be no môre exált-ed against them.

[PSALM xi.

No. I. 3.



No. II. 3.



No. III. 3.

PSALM xi. *In Domino confido.*

mf IN the Lôrd put I my trust : how say
ye then to my soul, that she should
flêe as a bîrd un-to the hill?

2 For lo, the ungodly bend their bow,
and make ready their ârrows within the
quiver : that they may privily shôot at
thêm which are true of heart.

3 For the foundations will be cást down :
ând wâth hath the right-eous done?

p 4 The Lôrd is in his hô-ly temple : the
Lôrd's séat is in hêa-ven.

5 His eyes consî-der the poor : and his
eyelids try the chil-dren of men.

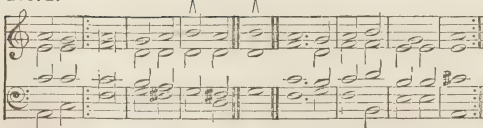
6 The Lôrd allôw-eth the righteous :
but the ungodly, and him that delighteth
in wickedness dôth his sôul abhor.

7 Upon the ungodly he shall rain
snares, fire and brimstone, stôrm and
tempest : thîs shall bé their por-tion
to-drink.

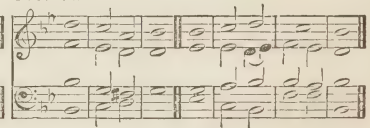
8 For the righteous Lôrd lóv-eth
righteousness : his còuntenance will
behold the thing that is just.

EVENING PRAYER.

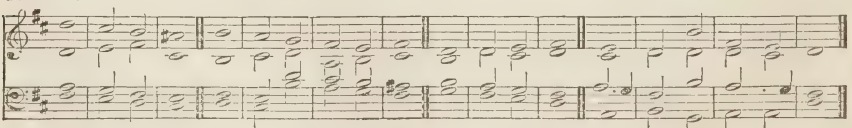
No. I.



No. II. 1.



No. III.

PSALM xii. *Salvum me fac.*

p H ELP me, ' Lord, for there is not ône
gôd-ly-man left : for the faithful

are mînished from 'a-móng the chil-dren of
men.

2 They talk of vanity êvery one wîth

his neighbour : they do but flatter with their lips, and dissêm'ble ín their double heart.

3 The Lord shall root out áll deceitful lips : and the tóngue · that speak-eth pröud things ;

4 Which have said, With our tóngue will we pre-vail : we are they that ought to speak, whô · is lórd o-ver us ?

mf 5 Now for the comfortless tröubles' sáke of the needy : and because of the dëep sigh-ing of the poor,

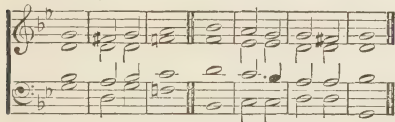
6 I will úp, saith the Lord : and will help every one from him that swelleth against him, and · will sët him at rest.

7 The words of the Lôrd are püre words : even as the silver, which from the earth is tried, and pûrifi · ed séven times in the fire.

8 Thôu shalt këep them, O Lord : thou shalt preserve him from this ge · ne-rá-tion for é-ver.

9 The ungodly wálk on éve-ry side : when they are exalted, the children of mên · are pût to re-buke.

No. II. 2.

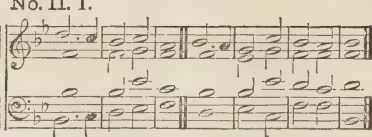


MORNING PRAYER.

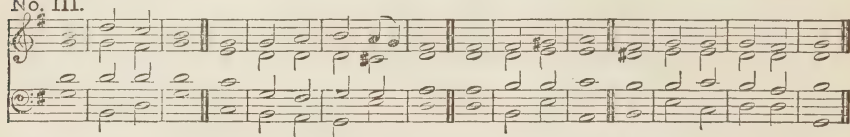
No. I. 1.



No. II. 1.



No. III.

PSALM XV. *Domine, quis habitabit?*

LÖRD, ¹ who shall dwell in thy
tá-ber-nacle : or. who shall rêst
upôn thy hôly hill?

mf 2 Even he, that lêadeth an ún-corrûpt
life : and doeth the thing which is right,
and spêaketh the trúth from his heart.

3 He that hath used no deceit in his
tongue, nor done évil tó his neighbour :
and háth not slán-der'd his neigh-bour.

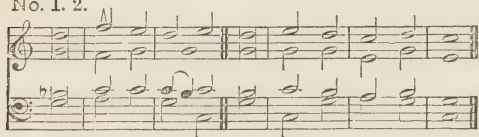
4 He that setteth not by himself, but
is lôwly in his ówn eyes : and maketh
múch of thém that fêar the Lórd.

5 He that sweareth unto his nêighbour,
and disappoint-eth him not : though it
wêre to his ówn hîn-drance.

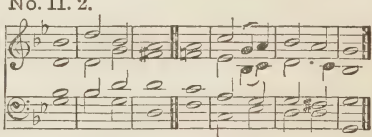
6 He that hath not given his môneý
upôn usury : nor taken rewârd against
the in-nocent.

7 Whôso dó-eth these things : shâll
nê-ver fall.

No. I. 2.



No. II. 2.

PSALM XVI. *Conserva me Domine.*

p **P**RESERVE me, Ó God : fôr in thée
have-I put my trust.

2 O my soul, thou hast sâid ún-to the
Lórd : Thou art my God, my gôods are
nó-thing ún-to thee.

3 All my delight is upon the sâints,
that are ín the earth : and upon sùch as
excél in vir-tue.

4 But they that run âfter anó-ther
god : shâll have gréat trôu-ble.

5 Their drink-offerings of blôod wíll
I not offer : neither make mên-tion of
their námes with-in my lips.

6 The Lórd himself is the portion of
mine inheritance, ând óf my cup : thôu
shalt maintáin mý lot.

7 The lot is fallen unto mê in a fáir
ground : yêa, I have a gôod-ly he-ri-tage.

8 I will thank the Lórd for gív-ing me *mf*
warning : my reins also châsten me in
the nîght-sêa-son.

9 I have set Gôd ál-ways-be-fore-me :
for he is on my rîght hand, thére-fore I
shall not fall.

10 Wherefore my heart was glâd, and
my glô-ry-re-joiced : my flêsh ál-so shall
rest in hope.

11 For why? thou shalt not lêave my
sôul in hell : neither shalt thou suffer thy
Hôly One to sêe cor-rûp-tion.

12 Thou shalt shew me the path of
life ; in thy prêsence is the fúl-ness of joy :
and at thy right hând there is plêa-sure-for
c-ver-more.

PSALM xvii. *Exaudi, Domine.*

mf **H**EAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not of-fend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

2d Pt. 5 O hold thou up my goings in thy paths : that my foot-steps slip not.

p 6 I have called upon thee, O Gôd, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of *2d Pt.* his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

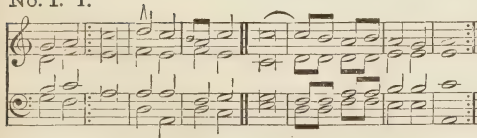
14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hidden treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

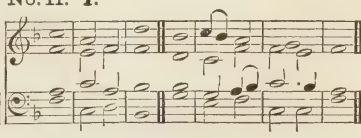
16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it. *p*

EVENING PRAYER.

No. I. 1.



No. II. 1.



No. III.

PSALM xviii. *Diligam te, Domine.*

mf **I** WILL love thee, O Lord, my strength ; the Lord is my stony

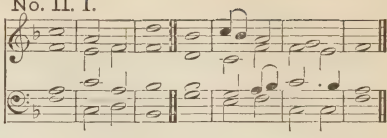
rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

[2 I will

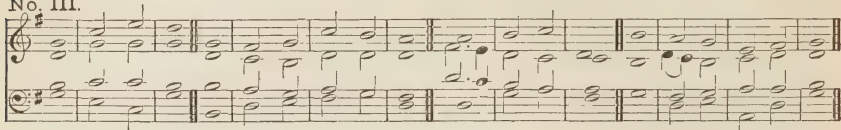
No. I. 1.



No. II. 1.



No. III.



2 I will call upon the Lord, which is
worthy to be praised : so shall I be safe
from mine enemies.

3 The sorrows of death compassed me :
and the overflowings of ungodliness made
me afraid.

p 4 The pains of hell came about me :
the snares of death overtook me.

5 In my trouble I will call upon the
Lord : and complain unto my God.

mf 6 So shall he hear my voice out of his
holy temple : and my complaint shall
come before him, it shall enter even into
his ears.

f 7 The earth trembled and quaked :
the very foundations also of the hills
shook, and were removed, because he was
wroth.

8 There went a smoke out of his
presence : and a consuming fire out of his
mouth, so that coals were kindled at it.

9 He bowed the heavens also, and

came down : and it was dark under his
feet.

10 He rode upon the cherubims, and
did fly : he came flying upon the wings
of the wind.

11 He made darkness his secret place :
his pavilion round about him with dark
water, and thick clouds to cover him.

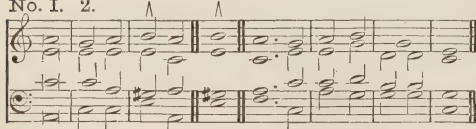
12 At the brightness of his presence his
clouds removed : hailstones, and coals
of fire.

13 The Lord also thundered out of
heaven, and the Highest gave his thunder :
hailstones, and coals of fire.

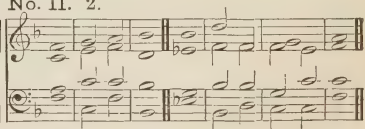
14 He sent out his arrows, and scat-
tered them : he cast forth lightnings, and
destroyed them.

15 The springs of waters were seen,
and the foundations of the round world
were discovered, at thy chiding, O Lord :
at the blasting of the breath of thy
displeasure.

No. I. 2.



No. II. 2.



mf 16 He shall send down from on high to
fetch me : and shall take me out of
many waters.

17 He shall deliver me from my strongest
enemy, and from them which hate me :
for they are too mighty for me.

18 They prevented me in the day of my
trouble : but the Lord was my upholder.

19 He brought me forth also into a
place of liberty : he brought me forth,
even because he had a favour unto me.

20 The Lord shall reward me after

my righteous dealing : according to
the cleanness of my hands shall he re-
compense me.

21 Because I have kept the ways of the
Lord : and have not forsaken my God,
as the wicked doth.

22 For I have an eye unto all his laws :
and will not cast out his commandments
from me.

23 I was also uncorrupt before him :
and eschewed mine own wickedness.

24 Therefore shall the Lord reward me

âfter my right-eous dealing : and according unto the cleanness of my hands in his eye-sight.

p 25 With the hōly thōu shalt-be hōly : and with a pēfect man thou shalt be pēr-fect.

26 With the cleān thōu shalt-be clean : and with the frōward thou shalt leārn frō-wardness.

27 For thou shalt save the pēople that are in ad-versity : and shalt bring down the high lōoks of the-proud.

28 Thou âlso shalt light my candle : the Lord my God shall mâke my dârk-ness to be light.

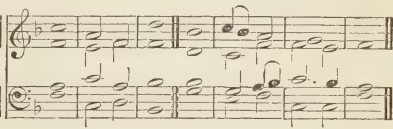
29 For in thee I shall discōmfit an hōst of men : and with the help of my Gōd I shall leāp o-ver the-wall.

30 The way of Gōd is an undefīled way : the word of the Lord also is tried in the fire ; he is the defender of all thēm that put their trust in him.

No. I. 3.



No. II. 3.



mf 31 For whō is Gōd, but the Lord : or whō hath any strength, ex-cept our God ?

32 It is God, that gîrdeth me with strength of war : and mâketh my way pēr-fect.

33 He maketh my fēt like hârts' feet : ând sētteth me up on high.

34 He teācheth mine hānds to fight : and mine arms shall brēak ēven a bow of steel.

35 Thou hast given me the defēnce of thy sal-vation : thy right hand also shall hold me up, and thy lōving corréction shall make me great.

36 Thou shalt make room enough ûnder me fōr to go : thât my fōot-steps shall not slide.

37 I will follow upon mine ênemies, and ō-ver-take-them : neither will I turn agāin till I hâve de-stry-ed them.

38 I will smite them, that they shall not be â-ble-to stand : bût fâll under my feet.

39 Thou hast girded me with strength ûn-to the battle : thou shalt thrōw down mine ênemies un-der me.

40 Thou hast made mine enemies also to tûrn their bācks up-on-me : and I shall destrōy them-that hâte me.

41 They shall cry, but thêre shall be nōne to help-them : yea, even unto the

Lord shall they cry, but he shall not hêar them.

42 I will beat them as small as the dûst befōre the wind : I will cāst them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt mâke me the hēad of the hēa-then.

44 A pēople whom I hâve not known : shall sêrve me.

45 As soon as they hêar of me, they shall-o-bey-me : but the strange chîldren shall dissem-ble with me.

46 The strânge chîl-dren shall fail : and be afrâid out of their pri-sons.

47 The Lord liveth, and blessed bē my strong helper : and praised be the Gōd of my sal-vā-tion.

48 Even the God that sêeth that I bē a-venge-d : and subdûeth the pēo-ple un-to me.

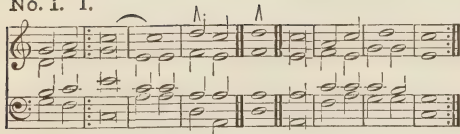
49 It is he that delivereth me from my cruel enemies, and setteth me up abōve mine âd-ver-saries : thou shalt rîd me frōm the wick-ed man.

50 For this cause will I give thanks unto thee, O Lōrd, among the Gentiles : ând sing prâis-es unto thy Name.

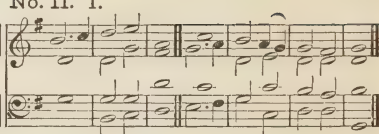
51 Great prosperity gîveth he ûn-to his King : and sheweth loving-kindness unto David his Anointed, and ûnto his sēd for e-ver-more.

MORNING PRAYER.

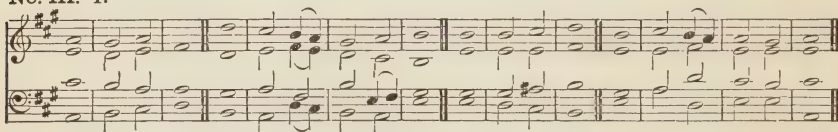
No. I. 1.



No. II. 1.



No. III. 1.

PSALM xix. *Celi enarrant.*

f **T**HĒ¹ heavens declâre the glô-ry of God :
and the fîrmament shêw-eth ^o his
hân-dy-work.

2 One day téll-eth-a-nother : and one
night cêrtiff-eth anô-ther.

3 There is nêither spêech nor language :
but their vóices are héârd a-móng
them.

4 Their sound is gone ôut ín-to-vall
lands : and their wôrds into the énds of
the world.

5 In them hath he set a tâbernacle
fôr the sun : which cometh forth as a
bridegroom out of his chamber, and
rejoiceth as a gí-ant-to rûn his-course.

6 It goeth forth from the uttermost part
of the heaven, and runneth about unto the
ênd óf it-a-gain : and there is nôthing
hîd from the héat thereof.

mf 7 The law of the Lord is an undefiled
lâw, convêrt-ing the soul : the testimony
of the Lord is sure, and giveth wisdom
úñ-to the sim-ple.

8 The statutes of the Lord are ríght,

and rejoice the heart : the commandment
of the Lord is pûre, and giveth líght un-to
the eyes.

9 The fear of the Lord is cleân, and *2d Pt.*
endûr-eth-for ever : the judgments of the
Lord are true, and ríghteous ál-to-gê-ther.

10 More to be desired are they than
gold, yêa, than much fíne gold : sweeter
also than hôneý, and the hön-ey-comb.

11 Moreover, by thêñ is thy sér-vant
taught : and in kêeping of them there is
grêat reward.

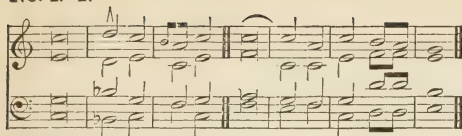
12 Who can téll how ót he-ov-fendeth : *p*
O cleânse thou mé from my se-cret
faults.

13 Keep thy servant also from
presumptuous sins, lest they get the
domínion ó-ver me : so shall I be
undefiled, and ínnocent fróm the grêat
offence.

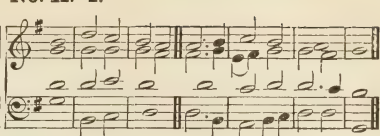
14 Let the words of my mouth, and
the meditation óf my heart : be álwáy
accêpt-able in thy sight,

15 Ó Lord : my strêngth, and my
redêem-er.

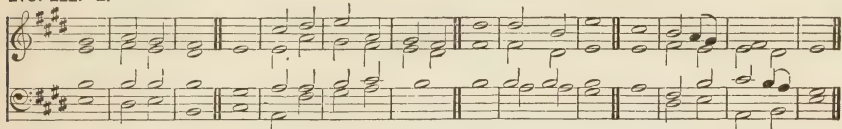
No. I. 2.



No. II. 2.



No. III. 2.

PSALM XX. *Exaudiat te Dominus.*

mf THE Lord hear thee in the day of trouble : the Name of the Gôd of Já-cob defend thee ;

2 Send thee help from the sanc-tu-ary : and strengthen thee out of Si-on ;

3 Remember all thy offerings : and accept thy burnt-sacri-fice ;

4 Grant thee thy heart's de-sire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lórd our God : the Lórd perform all thy peti-tions.

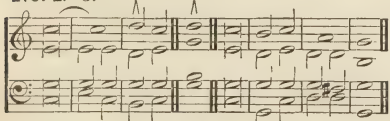
p 6 Now know I, that the Lord helpeth his Anointed, and will hear him from his hó-ly heaven : even with the wholesome strength of his right hand.

7 Some put their trust in châriots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand up-right.

9 Save, Lord, and hear us, O King of heaven : when we call up-on thee.

No. I. 3.

PSALM XXI. *Domine, in virtute tua.*

mf THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy sal-vá-tion.

2 Thou hast given him his heart's

de-sire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold up-on his head.

4 He asked life of thee, and thou gavest him a long life : even for é-ver-and-é-ver.

5 His honour is great in thy sal-vation : glory and great worship shalt thou lay up-on him.

6 For thou shalt give him everlast-ing-fo-elicity : and make him glád with the joy of thy còunte-nance.

7 And why ? because the Kíng putteth his trust in the Lord : and in the mercy of the most Híghest he shall not miscär-ry.

8 All thine é-nemies shall feel thy hand : *f* thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the chil-dren of men.

11 For they intended mis-chief-a-against thee : and imagined such a device as they are not á-ble to per-form.

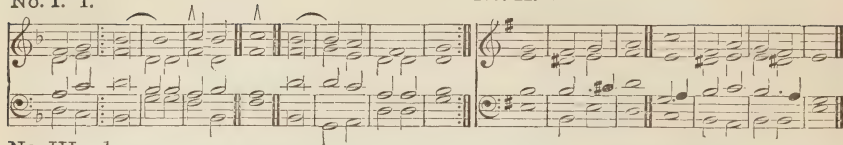
12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lórd, in thine own strength : sô will we sing, and praise thy power.

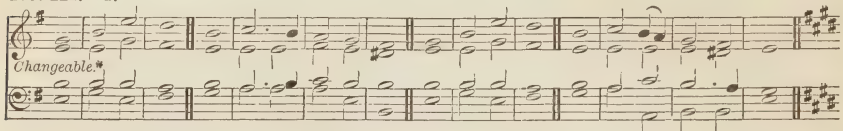
EVENING PRAYER.

No. I. 1.

No. II. 1.



No. III. 1.

PSALM xxii. *Deus, Deus meus.*

p MY God, my God, look upon me ;
why hast thou forsá-ken me : and
art so far from my héalth, and from the
wórds of my com-plaint ?

2 O my God, I cry in the day-time, búť
thou héar-est not : and in the night-season
ál-so I take no rest.

mf 3 And thóu contí-nuest holy : Ô thou
wórk-ship of Is-ra-el.

4 Our fâthers hó-ped in thee : they
trusted in thêe, and thóu didst deli-
ver them.

5 They called upón thee, ánd were
holpen : they put their trust in thêe, and
were not confound-ed.

6 But as for me, I am a wôrm, and
nó man : a very scorn of men, and the
óut-cast óf the pëo-ple.

7 All they that sêe me láugh me to
scorn : they shoot out their lips, and
sháke their héads, sáy-ing,

8 He trusted in God, that hê would
delí-ver him : let him delí-ver him, if
he-will háve him.

9 But thou art he that took me óút of
my mó-ther's womb : thou wast my hope,
when I hanged yêť upón my móther's
breasts.

10 I have been left unto thee éver sínce
I was born : thou art my Góđ even fróm
my móther's womb.

p 11 O go not from me, for tróuble is

hárđ at hand : ánd there is nóne to hêlp
me.

12 Many ôxen are cóme a-bout me :
fat bulls of Basan clóse me ín on évery
side.

13 They gâpe upón me wíth their
mouths : as it were a râmping and a
róar-ing lí-on.

14 I am poured out like water, and all
my bônes are óút of joint : my heart
also in the midst of my bôdy is even líke
melt-ing wax.

15 My strength is dried up like a
potsherd, and my tongue clêaveth tó my
gums : and thou shalt bríng me ín-to-the
dúst of death.

16 For many dóg's are cóme a-bout me :
and the council of the wicked lâyeth sêge
a-gáinst me.

17 They pierced my hands and my
feet ; I may téll áll my bones : they stand
stáring and lóok-ing upón me.

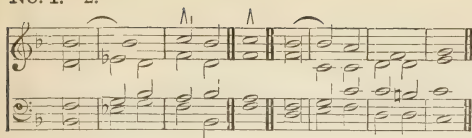
18 They pârť my gár-ments a-
mong them : and cast lóts upón my
vës-ture.

19 But be not thou fâr fróm me, *O pp*
Lord : thou art my súccour, háste thee to
hêlp me.

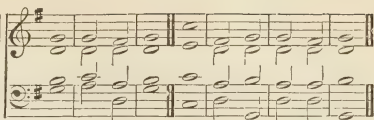
20 Delí-ver my sôul fróm the sword :
my dárling fróm the pów-er of the dog.

21 Sáve me fróm the lí-on's mouth : *2d Pt.*
thou hast heard me also fróm among the
hórn's of the ú-nicorns.

No. I. 2.



No. II. 2.



No. III. 2.



* When Major this A is #

f 22 I will declare thy Nāme ún-to-my brethren : in the midst of the congregātion wíl I praise thee.

23 O praise the Lōrd, yé that fear-him : magnify him, all ye of the seed of Jacob, and fear him, āll ye sēed of Is-ra-el ;

24 For he hath not despised, nor abhorred, the lōw estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the grēat cōn-gre-gation : my vows will I perform in the sight of thém that fear him.

mf 26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heārt shall live for ë-ver.

27 All the ends of the world shall remember themselves, and be tūrned ún-to-the Lord : and all the kindreds of the nātions shall wōr-ship befōre him.

28 For the kīngdom is the Lord's : and he is the Gōvernour among the pēo-ple.

29 All sūch as be fāt upon earth : hāve eat-en, and wōr-shipped.

30 All they that go down into the dūst shall kneel be-fore-him : and nō man hath quick-en'd his own soul.

31 Mý sēed shall serve-him : they

shall be counted unto the Lōrd for a gé-ne-rā-tion.

32 They shall come, and the hēavens shall declāre his righteousness : unto a people that shall be bōrn, whóm the Lōrd-hath made.

PSALM xxiii. *Dominus regit me.*

THE Lōrd is my shepherd : thêrefore *mf* can I lāck nō-thing.

2 He shall fēed me in a grēen pasture : and lead me forth besīde the wā-ters-of cōm-fort.

3 Hē shall convért my soul : and bring me forth in the paths of righteousness, fōr his Nāme's sake.

4 Yea, though I walk through the valley of the shadow of dēath, I will fear no evil : for thou art with me ; thy rōd and thy stāff cōm-fort-me.

5 Thou shalt prepare a table before me against them that trōu-ble me : thou hast anointed my head with ôil, and my cūp shall be full.

6 But thy loving-kindness and mercy shall follow me āll the dāys of-my life : and I will dwell in the hōuse of the Lōrd for ë-ver.

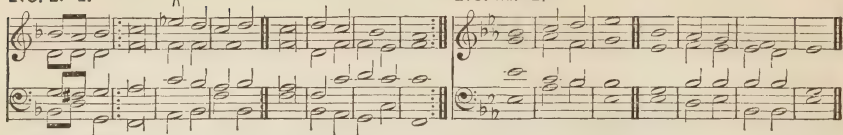
† Major from verse 22.

MORNING PRAYER.

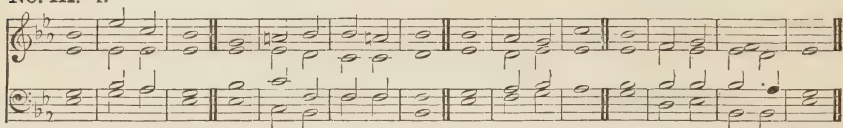
No. I. 1.

A

No. II. 1.



No. III. 1.

PSALM XXIV. *Domini est terra.*

mf THE earth ' is the Lord's, and all that there-in is : the compass of the world, and they that dwell there-in.

2 For he hath founded it upon the seas : and prepar-ed it upon the floods.

p 3 Who shall ascend into the hill of the Lord : or who shall rise up in his ho-ly place?

mf 4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neigh-bour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his sal-vä-tion.

6 This is the generätion of them that seek him : even of them that seek thy face, O Jä-cob.

7 Lift up your heads, O ye gates, and *f* be ye lift up, ye everlast-ing doors : and the King of glo-ry shall come in.

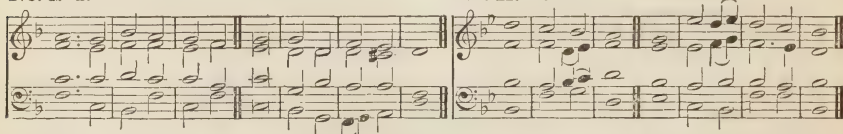
8 Who is the King of glory : it is the *mf* Lord strong and mighty, even the Lord mighty in bat-tle.

9 Lift up your heads, O ye gates, and *f* be ye lift up, ye everlast-ing doors : and the King of glo-ry shall come in.

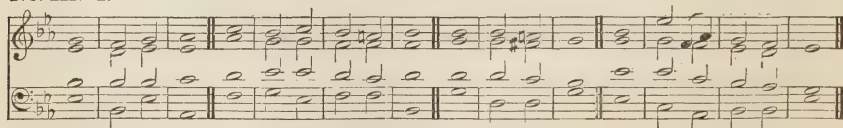
10 Who is the King of glory : even *mf* the Lord of hosts, he is the King of glo-ry.

No. I. 2.

No. II. 2.



No. III. 2.

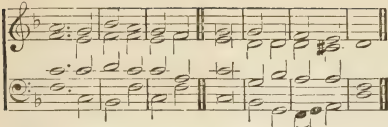
PSALM XXV. *Ad te, Domine, levavi.*

mf UNTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies tri-umph o-ver me.

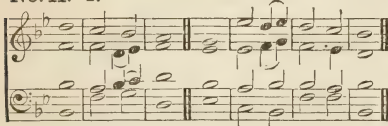
2 For all they that hope in thee shall not be-a-shamed : but such as transgress without a cause shall be put to confu-sion.

3 Shew me thy ways, O Lord : and teach me thy paths.

No. I. 2.



No. II. 2.



4 Lead me fôrth in thy trûth, and learn me : for thou art the God of my salvation ; in thee hath bēen my hōpe all the dāy long.

5 Call to remembrance, O Lōrd, thy tēn-der mercies : and thy loving-kindnesses, which have been e-ver of old.

6 O remember not the sins and offēnces of my youth : but according to thy mercy think thou upōn me, O Lōrd, for thy gōod-ness.

p 7 Gracious and rīght-eous is the Lōrd : therefore will he tēach sīn-ners in the way.

8 Them that are mēek shall he guīde in judgment : and such as are gēntle, thēm shall he learn his way.

9 All the paths of the Lōrd are mē-ry and truth : unto such as keep his cōvenant, and his tes-timo-nies.

10 For thy Nāme's sākē, O Lord : be merciful ūnto my sīn, for it is great.

11 What man is hē, that fēar-eth the Lōrd : him shall he tēach in the wāy that he shall choose.

12 His sōul shall dwell at ease : and his sēed shall in-her-it the land.

13 The secret of the Lōrd is a-mong thēm that fear him : and he will shēw them his cō-venant.

14 Mine eyes are ever lōok-ing ūn-to the Lōrd : for he shall plūck my fēet out of the net.

mf 15 Turn thee unto mē, and have mē-ry up-on-me : for I am dēsolate, and in mī-sery.

16 The sorrows of my hēart are en-largēd : O brīng thou me out of my trōu-bles.

17 Look upōn my advēr-si-ty and misery : and forgīve me all my sīn.

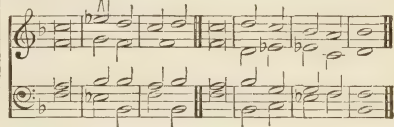
18 Consider mine ēnemies, how māny-they are : and they bear a tȳrannous hate a-gainst me.

19 O keep my sōul, and de-lī-ver me : let me not be confounded, fōr I have put my trust in thee.

20 Let perfectness and rīghteous dēal-ing wait up-on-me : fōr my hōpe hath been in thee.

21 Deliver Îs-ra-él, O God : out of all his trōu-bles.

No. I. 3.

PSALM XXVI. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have wālked in-nocent-ly : my trust hath been also in the Lōrd, there-fore shall I not fall.

2 Examine me, O Lōrd, and prōve me : try out my re-fus and my heart.

3 For thy loving-kindness is ēver befōre mine eyes : and I will wālk in thy truth.

4 I have not dwēlt with vāin persons : neither will I have fēllowship with the de-cēit-ful.

5 I have hated the congregātion of the wicked : and will not sit among the un-gōd-ly.

6 I will wash my hands in in-nocency, O Lōrd : and sō will I gō to thine āl-tar ;

7 That I may shēw the voīce of thanks-giving : and tēll of all thy won-drous works.

8 Lord, I have loved the habitātion of thy house : and the plāce where thine hō-nour dwēll-eth.

9 O shut not ūp my sōul with the sīnners : nor my life with the blōod-thīrs-ty ;

10 In whōse hānds is wickedness : and their rīght hānd is full of gifts.

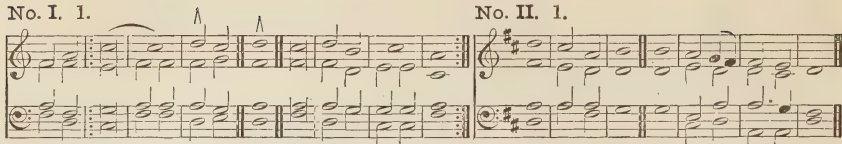
11 But as for me, I will wālk in-nocent-ly : O deliver me, and be mē-ry up-on-me.

12 My fōot stānd-eth rīght : I will praise the Lōrd in the cōn-gre-gā-tions.

EVENING PRAYER.

No. I. 1.

No. II. 1.



No. III. 1.

PSALM xxvii. *Dominus illuminatio.*

mf **T**HĒ Lord is my light, and my salvation; whôm thén shall I fear : the Lord is the strength of my life; of whôm thén shall I bē afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat úp my flesh : thêy stúm-bled and fell.

3 Though an host of men were laid against me, yet shall nôt my heart be-a-fraid : and though there rose up war against me, yêt will I pút my trust in him.

4 One thing have I desired of the Lord, whích I will re-quire : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lórd, and to ví-sit his tēm-ple.

5 For in the time of trouble he shall hîde me in his tá-ber-nacle : yea, in the secret place of his dwelling shall he hide me, and set me úp upon a rock of stone,

6 And now shall he líft úp mine head : above mine ênemies round a-bôut me.

7 Therefore will I offer in his dwelling an oblation with gréat gladness : I will sîng, and speak prais-es un-to the Lórd.

p 8 Hearken unto my voice, O Lórd, when I crý unto thee : have mērcy upon me, and hēar me.

9 My heart hath tâlked of thee, Séekest ye my face : Thý fáce, Lord, will I seek.

10 O hide not thôn thy fáce from me : nor cast thy sêrvant away in displē-sure.

11 Thôn hast bēen my succour : leave me not, neither forsake me, O Gôd of my sal-vá-tion.

12 When my fâther and my mó-ther-for-sake me : the Lórd ták-eth mē up.

13 Têach me thy wáy, O Lord : and lead me in the ríght way, because of mine ê-nemies.

14 Deliver me not over into the wíll of mine ád-ver-saries : for there are false witnesses risen up against me, and such as spēak wrong.

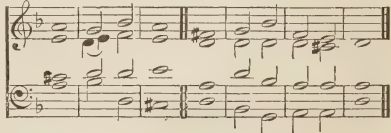
15 I should út-terly have fainted : but *mf* that I believe verily to see the goodness of the Lórd in the lánd of the liv-ing.

16 O tarry thôn the Lórd's leisure : be strong, and he shall comfort thine heart ; and pút thou thy trúst in the Lórd.

No. I. 2.



No. II. 2.

PSALM xxviii. *Ad te, Domine.*

UNTO thee will I crý, O Lórd my *p* strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like thēm that go dōwn in-to the-pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy hó-ly tē-ple.

3 O pluck me not away, neither destroy me with the ungodly and wick-ed doers : which speak friendly to their neighbours, but imá-gine mis-chief in their hearts.

4 Reward them accórding tó their deeds : and according to the wickedness of their ówn in-vēn-tions.

5 Recompense them áfter the wórk of their hands : pay them thát they háve de-sērv-ed.

6 For they regard not in their mind the

works of the Lord, nor the opérátion of his hands : therefore shall he break them dōwn, and nót build them up.

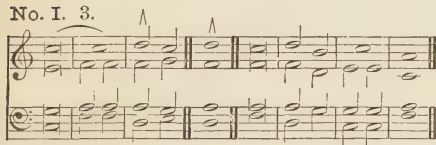
7 Praise-d be the Lord : for he hath *mf* heard the vóice of my hūm-ble peti-tions.

8 The Lord is my strength, and my shield ; my heart hath trusted in hím, and I am helped : therefore my heart danceth for jōy, and in my sōng will I praise him.

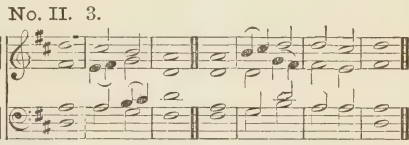
9 The Lōrd is my strength : and he is the wholesome defēnce of his A-noi-nt-ed.

10 O save thy people, and give thy blēssing unto thine in-heri-tance : feed them, and sēt them up for ē-ver.

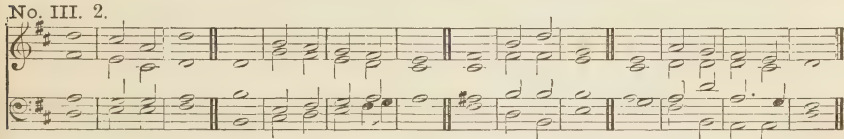
No. I. 3.



No. II. 3.



No. III. 2.

PSALM xxix. *Afferte Domino.*

f BRING unto the Lord, O ye mighty, bring young rāms ún-to the Lord : ascribe unto the Lōrd wór-ship and strength.

2 Give the Lord the honour due ún-to his Name : worship the Lōrd with hó-ly wór-ship.

mf 3 It is the Lōrd, that command-eth the waters : it is the glorious Gōd, that māk-eth the thūn-der.

4 It is the Lord, that ruleth the sea ; the voice of the Lord is mighty in ó-pe-ration : the vóice of the Lōrd is a glo-rious voice.

5 The voice of the Lōrd breaketh the cé-dar-trees : yea, the Lord brēaketh the cé-dars of Lib-anus.

6 He maketh them álso to skíp like a calf : Libanus also, and Sîrion, like a yóung ü-nicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lōrd shák-eth the wilderness : yea, the Lord sháketh the wíl-derness of Că-des.

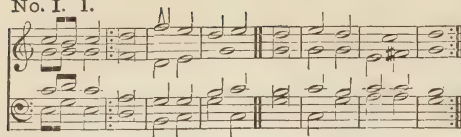
8 The voice of the Lord maketh the hinds to bring forth young, and discōvereth the thīck bushes : in his temple doth évery man spēak of his hō-nour.

9 The Lord sitteth abōve the wá-ter-flood : and the Lord remáineth a Kíng for ē-ver.

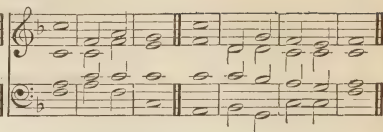
10 The Lord shall give strēngth ún-to his *p* people : the Lord shall give his pēople the blēss-ing of peace.

MORNING PRAYER.

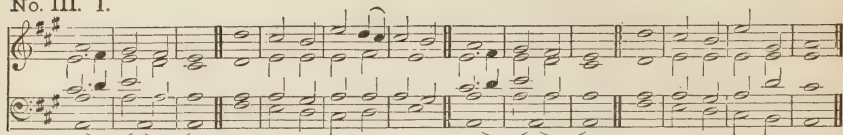
No. I. 1.



No. II. 1.



No. III. 1.

PSALM XXX. *Exaltabo te, Domine.*

mf I WILL 'magnify thee, O Lord, for
thou hast sêd me up : and not made
my foes to tri-umph o-ver me.

p 2 O Lord my Gôd, I crîed unto thee :
ând thou hast heal-ed me.

3 Thou, Lord, hast brôught my sôul
out of hell : thou hast kept my life from
them that go dôn down to the pit.

f 4 Sing praises unto the Lôrd, O ye
saints of his : and give thanks unto him
for a remêmb-rance of his hô-liness.

5 For his wrath endureth but the
twinkling of an eye, and in his pleâ-sure is
life : heaviness may endure for a night,
but jôy cometh in the môrn-ing.

6 And in my prosperity I said, I shall

nêver be re-moved : thou, Lord, of thy
goodness hast made my hill so strong.

7 Thou didst tûrn thy face from me : *p*
ând I was trôu-bled.

8 Then cried I unto thee, O Lord : and
gât me to my Lôrd right hüm-bly.

9 What profit is there in my blood :
whên I go dôn down to the pit ?

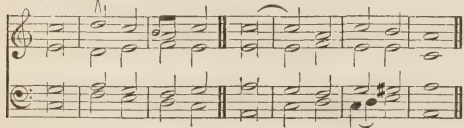
10 Shall the dûst give thanks unto
thee : ôr shall it de-clare thy truth ?

11 Hear, O Lôrd, and have mêr-cy-up-
on me : Lôrd, be thou my hêlp-er.

12 Thou hast tûrned my héaviness in-to *mf*
jôy : thou hast put off my sackcloth, and
gîrded me with glâd-ness.

13 Therefore shall every good man sing
of thy praise without ceasing : O my God,
I will give thanks unto thee for è-ver.

No. I. 2.



No. II. 2.



No. III. 2.

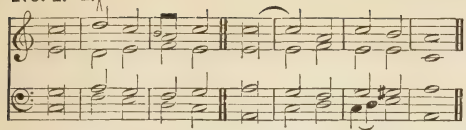
PSALM XXXI. *In te, Domine, speravi.*

mf I N thee, O Lôrd, have I pût my trust :
let me never be put to confusion,
delîver me in thy right-eous-ness.

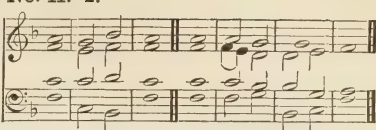
2 Bow dôwn thine ear to me : mâke
hâte to deli-ver me.

3 And be thou my strong rôck, and
hóuse of-de-fence : thât thou máy-est
sâve me.

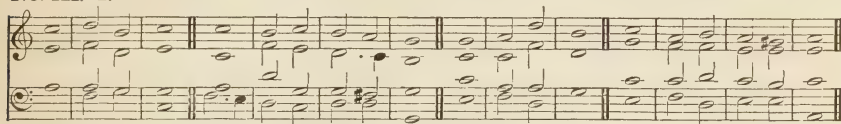
No. I. 2.



No. II. 2.



No. III. 2.



4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversity.

2d Pt. 9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that per-secute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called-upon-thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : *2d Pt.* which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, *mf* which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I p am cast out of the sight of thine eyes.

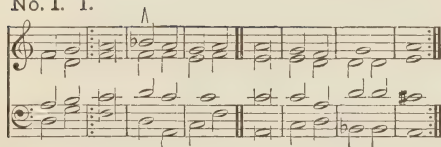
25 Nevertheless, thou heardest the voice *2d Pt.* of my prayer : when I cried un-to thee.

26 O love the Lord, all ye his saints : *mf* for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

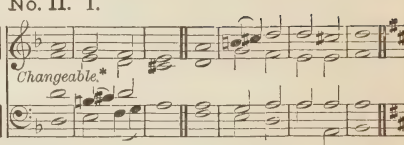
27 He strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER.

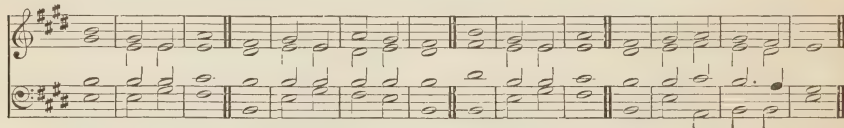
No. I. 1.



No. II. 1.



No. III. 1.

PSALM xxxii. *Beati, quorum.*

mf **B**LESS-ED is he whose un-
righteousness is for-given : and whose
sin is cover-ed.

2 Blessed is the man unto whom the
Lôrd impu-teth no sin : and in whose
spi-rit there is no guile.

p 3 For while I held my tongue : my
bones consumed away through my da-ly
complain-ing.

4 For thy hand is heavy upôn me day
and night : and my moisture is like the
drought in sum-mer.

5 I will acknôwledge my sin unto thee :
and mine unrighteousness have I nôt hid.

6 I said, I will confess my sins
un-to the Lord : and so thou forgâvest the
wick-edness of my sin.

7 For this shall every one that is godly
make his prayer unto thee, in a time when

thou may-est be found : but in the great
water-floods they shall nôt come nigh him.

8 Thou art a place to hide me in, thou
shalt preserve me from trouble : thou
shalt compass me about with sôngs of
deli-verance.

9 I will inform thee, and teach thee *mf*
the way wherein thou shalt go : and I
will guide thee with mine eye.

10 Be ye nôt like to horse and mule,
which have nô under-standing : whose
mouths must be held with bit and bridle,
lest they fall up-on thee.

11 Great plagues remâin for the un-
godly : but whoso putteth his trust
in the Lord, mercy embrâceth him on
every side.

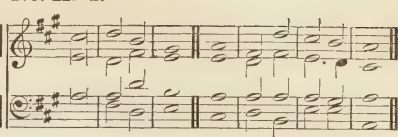
12 Be glad, O ye righteous, and rejoice *f*
in the Lord : and be jôyful, all ye that are
true of heart.

* Major if sung to Psalms xxxiii. or xxxiv.

No. I. 2.



No. II. 2.



No. III. 2.

PSALM xxxiii. *Exultate, justi.*

f REJOICE in the LÔrd, Ó ye righteous :
for it becometh well the júst to be
thánk-ful.

2 Praise the LÔrd with harp : sing
praises unto him with the lûte, and
instru-ment of tén strings.

3 Sing unto the LÔrd a new song :
sing praises lustily unto him with a good
côu-rage.

p 4 For the wôrd of the LÔrd is true :
and âll his wôrks are faith-ful.

5 Heloveth righteousness and judgment :
the earth is full of the good-ness of the
Lôrd.

6 By the word of the LÔrd were the
héa-vens made : and all the hosts of théu
by the breath of his mouth.

7 He gathereth the waters of the sea
together, as it wêre upon an heap . and
layeth up the dêep, as in a trêa-sure-house.

8 Let âll the earth fear the Lord :
stand in awe of him, âll yé that dwell in
the world.

9 For he spâke, and it was done : he
commanded, and it stôod fast.

10 The Lord bringeth the còunsel of
the héa-then to nought : and maketh the
devices of the people to be of none effect,
and casteth out the còun-sels of prin-ces.

2d Pt. 11 The counsel of the LÔrd shall endure

for ever : and the thoughts of his heart
from génération to gé-ne-rä-tion.

12 Blessed are the people, whose Gôd *mf*
is the LÔrd Je-hovah : and blessed are
the folk, that he hath chòsen to him to be
his in-hê-ritance.

13 The Lord looked down from heaven,
and behêld all the chîl-dren of men :
from the habitation of his dwelling he
considereth all théu that dwell on
the earth.

14 He fâshioneth all the héarts of théu :
and ûnderstand-eth all their works.

15 There is no king that can be saved
by the mûltitude of an host : neither
is any mighty man delî-ver'd by mûch
strength.

16 A horse is counted but a vâin thing
to sâve a man : neither shall he deliver
âny man by his grêat strength.

17 Behold, the eye of the LÔrd is upon *p*
théu that fear him : and upon théu that
put their trúst in his mër-cy ;

18 To delîver their sôul from death :
and to fêed théu in the time of dearth.

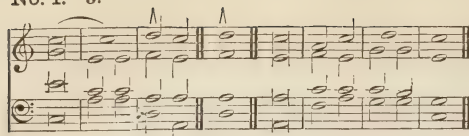
19 Our soul hath patiently târried fôr
the Lord : for hê is our hêlp and our shield.

20 For our hêart shall rejoice in him :
because we have hôped in his ho-ly Name.

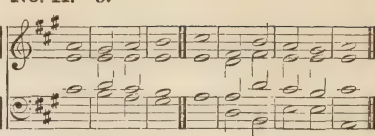
21 Let thy merciful kindness, O LÔrd,
bé up-on-us : lîke as we do put our trust
in thee.

[PSALM xxxiv.

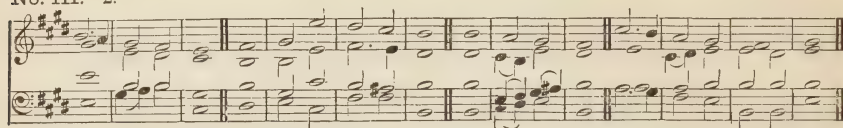
No. I. 3.



No. II. 3.



No. III. 2.

PSALM xxxiv. *Benedicam Domino.*

f I WILL always give thanks ún-to the Lord : his praise shall éver bé in my mouth.

2 My soul shall máke her bóast in the Lord : the humble shall héar thereof, and be glad.

3 O práise the Lôrd with me : and let us mágnify his Náme to-gë-ther.

mf 4 I sôught the Lôrd, and he heard me : yea, he delívered me out of all my fear.

5 They had an eýe unto him, and were lightened : and their fâces wére not ashâmed.

6 Lo, the poor crieth, and the Lôrd héar-eth him : yea, and saveth him out of áll his trôu-bles.

7 The angel of the Lord tarrieth round about them that fear him : and de-li-vereth them.

8 O taste, and see, how grâcious the Lôrd is : blessed is the mân that trúst-eth in him.

9 O fear the Lord, yê that áre his saints : for they that fêar him lack nô-thing.

10 The lions do lâck, and sú-fer hunger : but they who seek the Lord shall want no mânner of thing that is good.

11 Come, ye children, and hêarken p ún-to me : I will têach you the fêar of the Lord.

12 What man is hê that lúst-eth to live : and would fâin sêe gôod days ?

13 Kêep thy tóngue from evil : and thy lips, that they spêak nô guile.

14 Eschew êvil, and dô good : sêek peáce, and ensûe it.

15 The eyes of the Lôrd are ó-ver the mf righteous : and his eârs are ó-pen unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remêmbrance of them from the earth.

17 The righteous cry, and the Lôrd héar-eth them : and delivereth them out of áll their trôu-bles.

18 The Lord is nigh unto them that are of a cón-trite heart : and will save such as bê of an hûm-ble spi-rit.

19 Great are the trôubles of the righteous : but the Lord delívereth him out of all.

20 He kêepeth áll his bones : so that not ône of them is brö-ken.

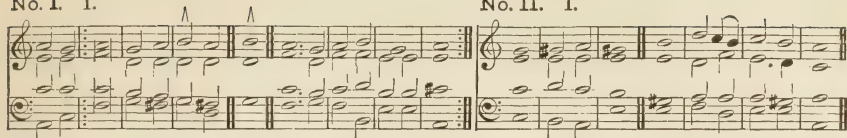
21 But mis-ôrtune shall sláy the un-godly : and they that hate the righteous shall be dë-solate.

22 The Lord delívereth the sóuls of his servants : and all they that put their trúst in him shall not be dë-stitute.

MORNING PRAYER.

No. I. 1.

No. II. 1.



No. III.



* When Major this F is ♯.

PSALM XXXV. *Judica, Domine.*

p PLEAD thou ¹ my cause, O Lord,
with them that strive with me :
and fight thou against them ² that fight
a-against me.

2 Lay hand upon the shield and buckler :
and stand up to help me.

3 Bring forth the spear, and stop the
way against them that per-se-cute me :
say unto my soul, I ⁴ am thy sal-vä-tion.

mf 4 Let them be confounded, and put to
shame, that seek aî-ter my soul : let them
be turned back, and brought to confusion,
that imâ-gine mis-chief for me.

5 Let them be as the dust before the
wind : and the ângel of the Lord
scat-tering them.

6 Let their way be dark and slippery :
and let the ângel of the Lord per-se-cute
them.

7 For they have privily laid their net to
destrôy me without a cause : yea, even
without a cause have they mâde ⁸ a pit for
my soul.

8 Let a sudden destruction come upon
him unawares, and his net, that he hath
laid privily, catch him-self : that he may
fâll in ⁹ to his own mis-chief.

9 And, my soul, be jôylful in the Lord :
it shall rejoice ¹⁰ in his sal-vä-tion.

10 All my bones shall say, Lord, who is
like unto thee, who deliverest the poor
from him that is too strong for him :
yea, the poor, and him that is in
mîsery, ¹¹ from him that spoileth him ?

11 False witnesses did rise up : they
laid to my charge things that I knëw
not.

12 They rewarded me é-vil for good :
to the great dis-côm-fort of my soul.

13 Nevertheless, when they were sick,
I put on sackcloth, and humbled my soul
with fasting : and my prayer shall turn
into ¹⁴ mine own bö-som.

14 I behaved myself as though it had
been my friend, or my brother : I went
heavily, as one that mourn-eth for his
mô-ther.

15 But in mine adversity they rejoiced,
and gathered themselves to-gether : yea,
the very abjects came together against me
unawares, making mouths at me, and
ceased not.

16 With the flatterers were bú-sy
mockers : who gnâshed ¹⁷ up-on me with
their teeth.

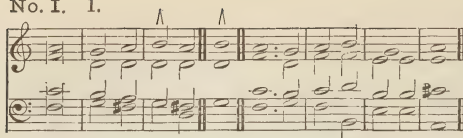
17 Lord, how long wilt thou lóok upon *p*
this : O deliver my soul from the calamities
which they bring on me, and my dar-ling
from the li-ons.

18 So will I give thee thanks in the
great cón-gre-gation : I will praise
thee ¹⁹ a-móng much peö-ple.

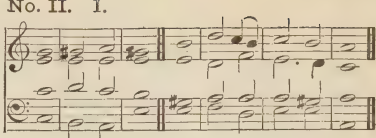
19 O let not them that are mine enemies
triumph over me un-godly : neither let
them wink with their eyes ²⁰ that háte me
without a-cause.

20 And why? their côm-muning is nó't
for peace : but they imagine deceitful
words against them ²¹ that are quí-et in
the land.

No. I. 1.



No. II. 1.



No. III.



* When Major this F is ♯.

21 They gaped upôn me with their
mouths, and said : Fie on thee, fie on
thee, we saw it with our eyes.

f 22 This thou hast seen, O Lord : hold not
thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my
quarrel : avenge thou my cause, my God,
and my Lord.

24 Judge me, O Lord my God, according
to thy righteousness : and let them not
triumph over me.

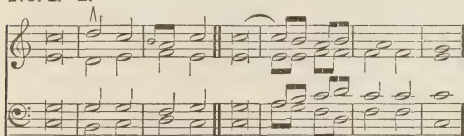
25 Let them not say in their hearts,
There, there, so would we have it : neither
let them say, We have devoured him.

26 Let them be put to confusion and
shame together, that rejoice at my trouble :
let them be clothed with rebuke and
dishonour, that boast them-selves against
me.

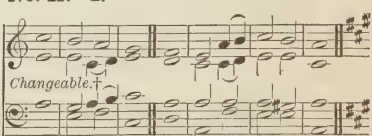
27 Let them be glad and rejoice, that
favour my right-eous dealing : yea, let
them say alway, Blessed be the Lord,
who hath pleasure in the prosperi-ty of
his ser-vant.

28 And as for my tongue, it shall be
talking of thy righteousness : and of thy
praise all the day long.

No. I. 2.



No. II. 2.

PSALM XXXVI. *Dixit injustus.*

mf MY heart sheweth me the wickedness
of the un-godly : that there is no fear
of God be-fore his eyes.

2 For he flattereth himself in his own
sight : until his abominable sin be found
out.

3 The words of his mouth are unrighteous,
and full of de-ceit : he hath left off to
behave himself wisely, and to do good.

4 He imagineth mischief upon his bed,
and hath set himself in no good way :
neither doth he abhor any thing that is
evil.

f 5 Thy mercy, O Lord, reacheth un-to the

heavens : and thy faithful-ness un-to
the clouds.

6 Thy righteousness standeth like the
strong mountains : thy judgments are like
the great deep.

7 Thou, Lord, shalt save both man and
beast ; How excellent is thy mer-cy, O
God : and the children of men shall put
their trust under the sha-dow of thy wings.

8 They shall be satisfied with the
plenteousness of thy house : and thou
shalt give them drink of thy pleasures, as
out of the ri-ver.

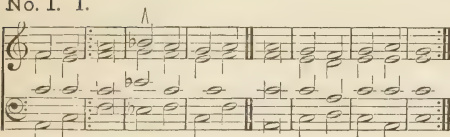
9 For with thee is the well of life : and
in thy light shall we see light.

† Major for Psalm xxxvi.

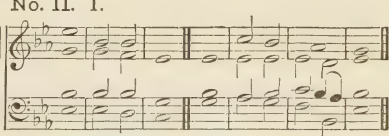
p 10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.
 11 O let not the foot of pride come a-against me : and let not the hand of the ungodly cast me down.
 12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

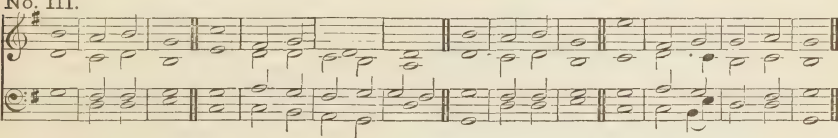
No. I. 1.



No. II. 1.



No. III.

PSALM xxxvii. *Noli cœmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

p 7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be a-way.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

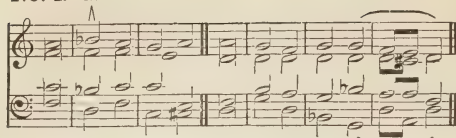
16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

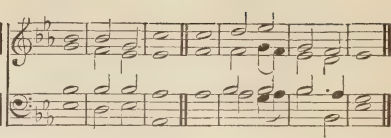
18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

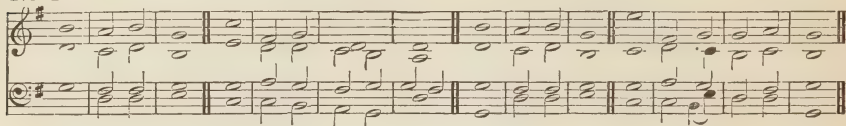
No. I. 2.



No. II. 2.



No. III.



20 As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smôke, shall they consume away.*

21 The ungodly borroweth, and payeth not a-gain : but the righteous is merciful, and liberal.

22 Such as are blessed of Gôd shall possess the land : and they that are cursed of him shall be rooted out.

p 23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast a-way : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

mf 27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

p 31 The mouth of the righteous is

exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his Gôd is in his heart : and his goings shall not slide.

33 The ungodly seth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in *mf* great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could nowhere be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

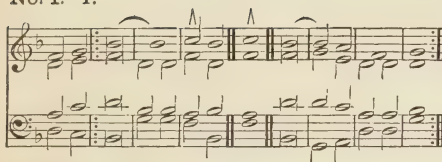
40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

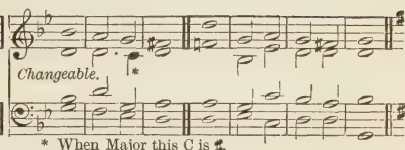
* The two points on the final syllable of verses 20-41 only refer to No. I., Chant 2. For the other chants, one of them must be considered as transferred to the immediately preceding syllable.

MORNING PRAYER.

No. I. 1.

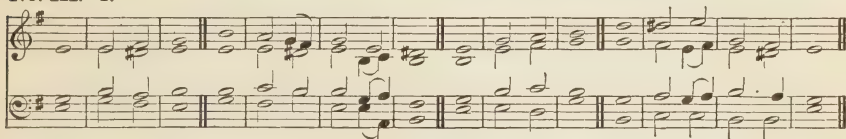


No. II. 1.



* When Major this C is #

No. III. 1.

PSALM xxxviii. *Domine, ne in furore.*

mf PUT me not to rebuke, O Lord,
in thine anger : neither châsten me
in thy héa-vy displéa-sure.

2 For thine ârrows stick fâst in me :
and thy hând préss-eth mē sore.

pp 3 There is no health in my flesh,
because of thy dis-pleasure : neither is
there any rest in my bônes, by réa-son of
my sin.

4 For my wickednesses are gône ó-
ver my head : and are like a sore bûrden,
too héa-vy for me to bear.

5 My wounds stînk, and áre cor-rupt :
through my fool-ishness.

6 I am brought into sô great trôu-ble and
mîsery : that I go môurning áll the dâ-y
long.

7 For my loins are filled with a sôre
dis-ease : and there is nô whole párt in my
bö-dy.

8 I am fêeble, and sôre smitten : I have
roared for the vêry disquí-etness of my
heart.

9 Lord, thou knôwest áll my de-sire : *p*
and my grôaning is not hid from thee.

10 My heart panteth, my strêngth hath
faîl-ed me : and the sight of mine eýes is
gône frôm me.

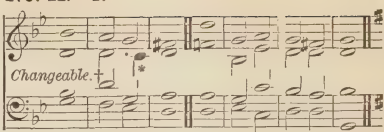
11 My lovers and my neighbours did
stand lôoking upôn my trouble : and my
kînsmen stôod a-fâr off.

12 They also that sought after my life
laid snâres for me : and they that went
about to do me evil talked of wickedness,
and imagined decêit áll the dâ-y long.

No. I. 1.



No. II. 1.



* When Major this C is #.

No. III. 1.



13 As for me, I was like a deaf mân,
and héard not : and as one that is dumb,
who dôth not ó-pen his mouth.

14 I became even as a mân that héar-eth
not : and in whose móuth are nō reproofs.

mf 15 For in thee, O Lôrd, have I pút my
trust : thou shalt ánsWER fór me, O Lord
my God.

16 I have required that they, even mine
enemies, should not triúmph ó-ver me :
for when my foot slipped, they rejoyced
great-ly against me.

17 And I, trûly, am sét in-the plague :
and my héaviness is é-ver in my sight.

18 For I will conféss my wickedness :
and be sór-ry for my sin.

19 But mine énemies líve, and are
mighty : and they that hate me wróngfully
are má-ny in nûm-ber.

20 They also that reward évil for good
are a-gainst me : because I fôllow the thing
that good is.

21 Forsake me nôt, O Lórd my God :
bê not thou fârr fróm me.

22 Hâste thée to help me : O Lord Gôd
of my sal-vâ-tion

4 My heart was hot within me, and
while I was thus mûsing the fire kindled :
and at the lâst I spâke with my tongue ;

5 Lord, let me know mine end, and the *pp*
nûmber of my days : that I may be
cêrtified how lóng I háve to-live.

6 Behold, thou hast made my days as it
wêre a spân long : and mine age is even
as nothing in respect of thee ; and verily
every man living is âltogé-ther vâ-nity.

7 For man walketh in a vain shadow,
and disquîeteth himsêlf in vain : he
heapeth up riches, and cännöt tell whô
shall gâther them.

8 And now, Lôrd, what is my hope : *p*
truly my hôpe is é-ven in thee.

9 Deliver mê from áll mine of-fences :
and make me not a rebûke ún-to the
fööl-ish.

10 I became dumb, and ópened nôt my
mouth : fôr it was thý dö-ing.

11 Take thy plâgue awây from me : I
am even consumed by the méans of-thy
héavy hand.

12 When thou with rebukes dost chasten
man for sin, thou makest his beauty to
consume away, like as it were a môth
frét-ing-a garment : every man thêrefore
is but vâ-nity.

13 Hear my prayer, O Lord, and with *pp*
thine cârs consi-der-my calling : hôld not
thy péace at my tears.

14 For I am a strân-ger with-thee :
and a sôjourner, as áll my fâthers wêre.

15 O spare me a little, that I may
recó-ver-my strength : before I go hénce,
and be nō môre seen.

PSALM XXXIX. *Dixi, custodiam.*

mf I SAID, I will tâke héed to-my ways :
that I offénd not in my tongue.

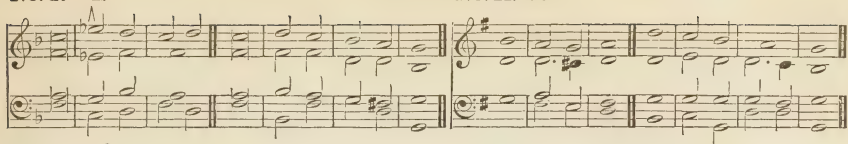
2 I will keep my móuth as it wêre
with-a bridle : whîle the un-gód-ly is in
my sight.

3 I held my tôngue, and spâke nothing :
I kept silence, yea, even from good words ;
bût it was páin and grief to me.

† Major if sung to Psalm xl.

No. I. 2.

No. II. 2.



No. III. 2.

PSALM xl. *Expectans expectavi.*

f I WAITED pàtiently fôr the Lord : and he inclined unto mê, and heard my cáll-ing.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ór-der'd my gó-ings.

3 And he hath put a new sông in my mouth : even a thánks-gív-ing unto our God.

4 Mâny shall sêe it, and fear : and shall put their trùst in the Lord.

5 Blessed is the man that hath sêt his hópe in the Lord : and turned not unto the proud, and to sùch as gó a-bout with lies.

mf 6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thóughts which áre to us-ward : and yet there is nô man that ór-dereth them un-to thee.

7 If I should déclarê them, and spéak of them : they should be môre than I am á-ble to ex-press.

8 Sacrifice, and mêat-offering, thou wôuld-est not : bût mine ears hast thou o-pen-ed.

9 Burnt-offerings, and sacrifice for sin, hást thou nót re-quired : thên said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yêa, thy lãw is within my heart.

11 I have declared thy righteousness in the grêat cón-gre-gation : lo, I will not refrain my lips, O Lórd, and thát thou knôw-est.

12 I have not hid thy ríghteousness withín my heart : my talk hath been of thy trùth, and of thy sal-vä-tion.

13 I have not kept bâck thy loving mër-cy and truth : frôm the grêat cong-re-gä-tion.

14 Withdraw not thou thy mër-cy fróm p me, O Lord : let thy loving-kindness and thy trùth ál-way presêrve me

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not á-ble to lóok up : yea, they are more in number than the hairs of my hêad, and my héart hath fail-ed me.

16 O Lord, let it be thy pléasure to delí-ver me : make hâste, O Lórd, to hêlp me.

17 Let them be ashamed, and confounded *mf* together, that sêek after my sôul to-de-stry it : let them be driven backward, and put to rebûke, that wísh me è-vil.

18 Let them be désolate, and re-wár-d-ed with shame : thát say unto me, Fie upon thee, fie up-ôn thee.

19 Let all those that seek thee be jôyful and glád in thee : and let such as love thy salvation say alwây, The Lórd be prais-ed.

20 As for mê, I am póor and needy : p bût the Lórd careth for me.

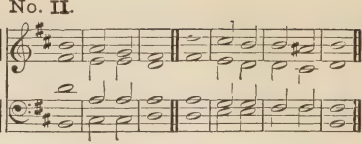
21 Thou art my hêlper and re-deemer : make nô long tár-rying, O my God.

EVENING PRAYER.

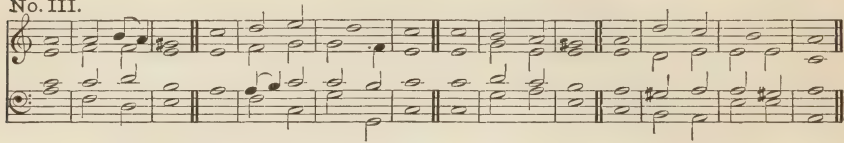
No. I.



No. II.



No. III.

PSALM xli. *Beatus qui intelligit.*

mf BLESS-ED 'is he that considereth the p^oor and needy : the Lord shall deliver him in the time of t^rou-ble.

2 'The Lord preserve him, and keep him alive, that he may be blessed up^on earth : and deliver not thou hⁱm into the wⁱll of his e-ne-mies.

2d Pt. 3 The Lord comfort him, when he lieth sick up^on his bed : make thou a^ll his b^ed in his sick-ness.

p 4 I said, Lord, be m^erciful uⁿ-to me : heal my s^oul, for I have sⁱn-ned a-gainst thee.

5 Mine eⁿemies speak e^vil of me : When shall he d^e, and his name p^e-rish ?

6 And if he come to s^ee me, he s^pea-k-eth vanity : and his heart conceiveth falsehood within himself, and w^hen he cometh f^orth he tell-eth it.

7 All mine enemies whisper to-ge-ther against me : even against m^e do they im^agine this e^vil.

8 Let the sentence of guiltiness pro-c^eed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, w^hom I trusted : who did also eat of my b^read, hath laid great wait for me.

mf 10 But be thou m^erciful unto m^e, O Lord : raise thou me up a-gain, and I shall re-w^ard them.

11 By this I kⁿow thou f^a-vorest me : that mine eⁿemy doth not tri-um-ph-a-gainst me.

12 And when I am in my health, thou up-h^old-est me : and shalt set me be-fore thy f^ace for e^ver.

13 Blessed be the Lord G^od of I^s-ra-el : w^orld wⁱth-out end. A-men.

PSALM xlii. *Quemadmodum.*

L IKE as the hart desⁱreth the w^a-ter-*mf* brooks : so l^ong-eth my s^oul after thee, O God.

2 My soul is athirst for God, yea, e^ven *p* for the liv-ing God : when shall I come to ap-pear be-fore the pre-sence of God ?

3 My tears have been my m^eat d^ay and night : while they daily s^ay unto me, W^here is now thy God ?

4 Now when I think thereupon, I pour out my h^eart by my-self : for I went with the multitude, and brought them f^orth into the house of God ;

5 In the voice of praise and thanks-giving : *mf 2d Pt* among such as keep ho-ly-day.

6 Why art thou so full of heaviness, *pp* O my soul : and why art thou s^o disquiet-ed wⁱ-th-in me ?

7 P^at thy trust in God : for I will yet *mf* give him thanks for the h^elp of his coun-te-nance.

8 My God, my s^oul is vex-ed wⁱ-th-in-me : *p* therefore will I remember thee concerning the land of Jordan, and the lⁱttle hⁱll of H^er-mon.

9 One deep calleth another, because of the noise of the w^a-ter-pipes : all thy w^aves and st^orms are gone o-^ver me.

10 The Lord hath granted his lov-ing-kindness in the day-time : and in the night-season did I sing of him, and made my p^rayer uⁿto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgot-ten me : why go I thus heavily, while the enemy-op-press-eth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daſ-ly-un-to-me : Where is now thy God ?

pp 14 Why art thou so vexed, O my soul : and why art thou so disquiet-ed-with-in me ?

mf 15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM xliii. *Judica me, Deus.*

mf GIVE sentence with me, O God, and defend my cause against the

ungod-ly people : O deliver me from the deceit-ful-and wick-ed man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy-op-press-eth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

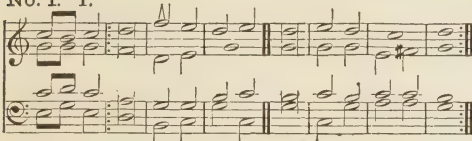
4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquiet-ed-with-in me ?

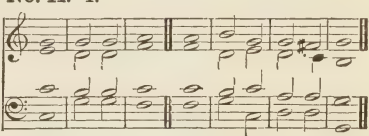
6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

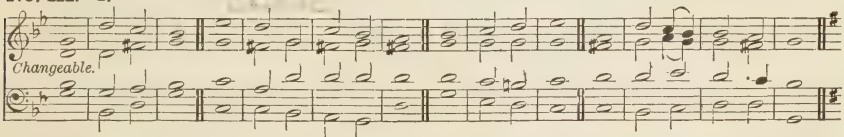
No. I. 1.



No. II. 1.



No. III. 1.



PSALM xliv. *Deus, auribus.*

mf WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that help-ed them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour un-to them.

f 5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our

enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

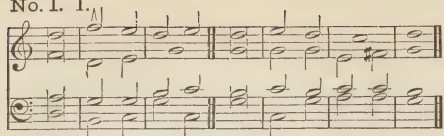
9 We make our boast of God all day 2d Pt. long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

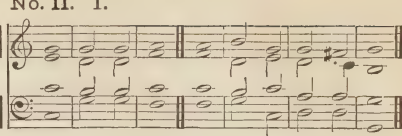
11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen. [13 Thou

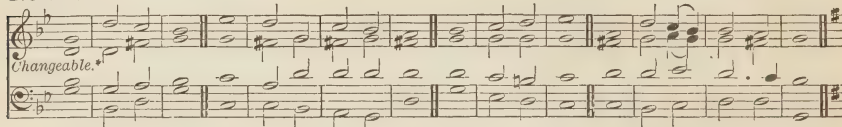
No. I. 1.



No. II. 1.



No. III. 1.



13 Thou sællest thy péo-ple for nought :
and tãkest no mó-ney for them.

14 Thou makest us to be rebukéd of our
neighbours : to be laughed to scorn,
and had in derision of thém that are róund
a-bóut us.

15 Thou makest us to be a bý-word
ámong the heathen : and that the people
sháke their héads át us.

16 My confúsiön is daí-ly be-fore-me :
and the sháme of my fáce hath co-veréd
me ;

17 For the voice of the slãnderer ánd
blas-phemer : for the éñemy ánd a-vèng-er.

mf 18 And though all this be come upon us,
yêd do we not for-gét thee : nor behave
ourselves frówardly ín thy cö-venant.

19 Our hêart is not túrn-ed back :
neither our stêps gone óut of thy way ;

20 No, not when thou hast smitten us

ínto the pláce of dragons : and cö-
veréd us with the shadow of death.

21 If we have forgotten the Name of
our God, and holden up our hánds to any
stráñge god : shall not God search it out ?
for he knoweth the vèry sé-crèts of the
heart.

22 For thy sake also are we killed áll 2d *Pt*
the-day long : and are counted as shêep
appoint-ed to be slain.

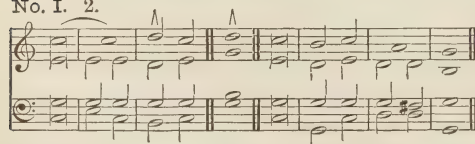
23 Up, Lord, whý slêep-est thou : f
awake, and be not ábsent fróm us for
è-ver.

24 Wherefore hídest thóu thy face : and *pp*
for-géttest our mí-sery and tröu-ble ?

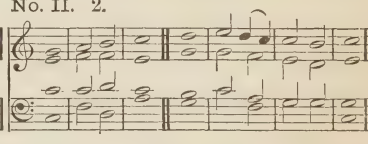
25 For our soul is brought low, éven
ún-to the dust : our bélly cleav-eth un-to
the ground.

26 Arise, and hélp us : and delíver us f
fór thy mércy's sake.

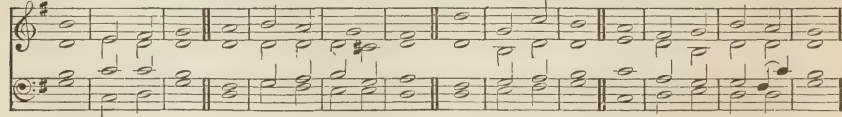
No. I. 2.



No. II. 2.



No. III. 2.

PSALM xlv. *Eructavit cor meum.*

mf MY heart is indítting of a góod matter :
I speak of the thíngs which I have
máde un-to the Kíng.

2 My tóngue is the pen : of a réa-dy
wri-ter.

3 Thou art fáirer than the chíl-dren of
men : full of grace are thy lips, because
God hath blésséd thee for è-ver.

f 4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

p 9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

2d Pt. 13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

f 14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be

brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world with-out end.

PSALM xli. *Deus noster refugium.*

GOD is our hope and strength : a very *mf* present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall *p* make glad the city of God : the holy place of the tabernacle of the most High-est.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and *mf* kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the *2d Pt. f* God of Jacob is our refuge.

8 O come hither, and behold the works *mf* of the Lord : what destruction he hath brought up-on the earth.

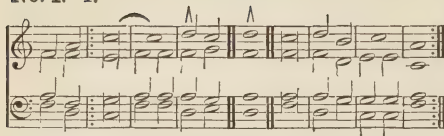
9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am *p* God : I will be exalted among the heathen, and I will be exalted in the earth.

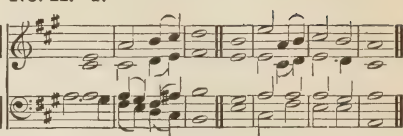
11 The Lord of hosts is with us : the *f* God of Jacob is our refuge.

EVENING PRAYER.

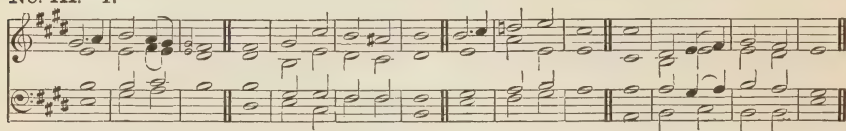
No. I. 1.



No. II. 1.



No. III. 1.



PSALM xlvii. *Omnes gentes, plaudite.*

f **Ö** CLAP your hands together, áll ye people : O sing unto Gôd with the voíce of mè-lody.

mf 2 For the Lord is hìgh, ánd to-be feared : hê is the great Kíng upon áll-the earth.

3 He shall subdue the pèople ún-der us : ánd the ná-tions under our feet.

4 He shall choose ôut an hé-ritage for us : even the worship of Jácob, whóm he lóv-ed.

f 5 God is gone úp with a mér-ry noise : and the Lôrd with the sôund ôf-the trump.

6 O sing praises, sing praíses ún-to-our God : O sing praíses, sing praís-es unto our King.

7 For God is the Kíng of áll the earth : sing ye praíses with ún-der-stánd-ing.

8 Ye reígneth ó-ver-the heathen : God sít-teth upón his hólý seat.

9 The princes of the people are joined unto the people of the Gôd of Á-bra-ham : for God, which is very high exalted, doth defend the eáth, as it wêre with-a shield.

PSALM xlviii. *Magnus Dominus.*

mf **G**REAT is the Lord, and hìghly tó be praised : in the city of our God, éven upón his hólý hill.

2 The hill of Sion is a fair place, and the

jôy of the whôle earth : upon the north-side lieth the city of the great King ; God is well known in her pâlaces as a sûre rë-fuge.

3 For lô, the kíngs of-the earth : are *p* gâthered, and gonë bý to-gë-ther.

4 They mârvelled to sée such things : they were astônished, and súd-denly càst down.

5 Fear càme there upón them, and sorrow : as upon a wôman ín her trü-vail.

6 Thou shalt brëak the shíps of-the sea : thróugh the eást-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city ôf our God : God uphòldeth the sáme for ë-ver.

8 We wáit for thy loving-kínd-ness, *Omf* God : ín the mîdst of-thy tëm-ple.

9 O God, according to thy Name, so is thy praíse unto the wôrld's end : thy right hánd is fúll of ríghteous-ness.

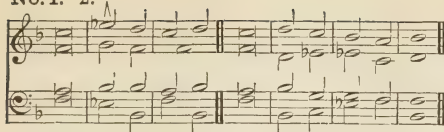
10 Let the mount Sion rejoice, and the dàughter of Jú-dah-be glad : bëcáuse of-thy júd-gments.

11 Walk about Sion, and gô róund *f* á-bout-her : ánd téll the towers there-of.

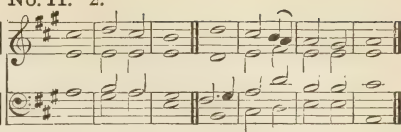
12 Mark well her bulwarks, sët úp her houses : that ye may téll thém that-come áf-ter.

13 For this God is ôúr God for é-ver and ever : he shall bë our guíde un-to death.

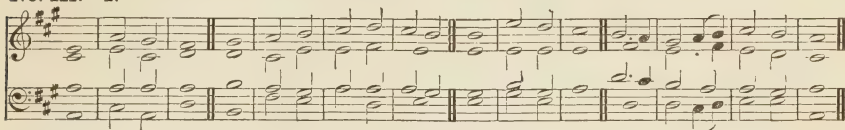
No. I. 2.



No. II. 2.



No. III. 2.

PSALM xlix. *Audite hæc, omnes.*

mf **O** HEAR ye thîs, áll ye people :
ponder it with your ears, all yê
that dwell in the world ;

2 High and lôw, rîch and poor : ône
with a-nö-ther.

3 My mûth shall spêak of wisdom : and
my heart shall muse of ún-der-stánd-ing.

4 I will inclîne mine ear to the parable ;
and shêw my dark spêech up-on the harp.

p 5 Wherefore should I fêar in the dâys
of wickedness : and when the wickedness
of my heels compasseth mê round a-bout ?

6 There be some that pût their trúst
in their goods : and boast themselves in
the mûltitude of their rîch-es.

7 But no man mâý delî-ver his brother :
nor make agrêement ún-to God for him ;

8 For it cost môre to redêem their souls :
so that he must let thât alóne for ë-ver ;

9 Yêa, though he lîve long : ând sêe
not the grave.

mf 10 For he seeth that wise men also dîe,
and pé-rish-to-gether : as well as the
ignorant and foolish, and lêave their
rîch-es-for ö-ther.

11 And yet they think that their hóuses
shall conti-nue-for ever : and that their
dwelling-places shall endure from one

generation to another ; and call the lânds
af-ter-their öwn names.

12 Nevertheless, mân will not abîde in
honour : seeing he may be compared unto
the beasts that pêrish ; thîs is the way of
them.

13 Thîs ís their foolishness : and their
postêrity praise their sây-ing.

14 They lie in the hell like sheep, death
gnaweth upon them, and the righteous
shall have domination ôver them in the
môrning : their beauty shall consume in
the sêpulchre out of their dwell-ing.

15 But God hath delivered my sôul from
the plâce of hell : fôr hé shall receive me.

16 Be not thou afraid, though ône be *p*
mâde rich : or if the glôry of his hóuse
be incrêas-ed ;

17 For he shall carry nothing awâý
with him when he dieth : néither shall
his pôm-p fol-low him.

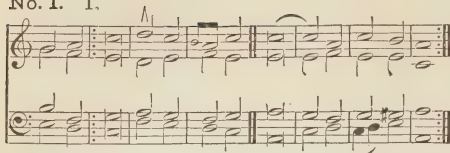
18 For while he lived, he còunted
himself an háp-py man : and so long as
thou doest well unto thyself, mân will
spêak good of thee.

19 He shall follow the gênerâtion of his
fathers : ând shall né-ver sêe light.

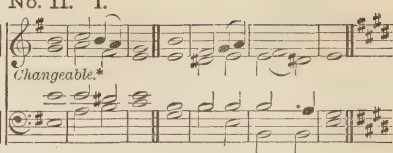
20 Man being in honour hath nô
ún-der-stánd-ing : but is compared unto
the beasts that pê-rish.

MORNING PRAYER.

No. I. 1.



No. II. 1.



No. III. 1.

PSALM 1. *Deus deorum.*

mf **T**HĒ¹ Lord, even the most mighty Gód,
bath spoken : and called the world,
from the rising up of the sun, ûnto the
gó-ing down thereof.

2 Out of Sion hath Gód ap-peared : in
pér-fect béau-ty.

3 Our God shall côme, and shall nót
keep silence : there shall go before him a
consuming fire, and a mighty tempest shall
be stîrred up róund a-bóut him.

4 He shall call the hêaven fróm a-bóve :
and the eârth, that he may júdge his
pêo-ple.

5 Gather my saints to-gêther ún-to me :
those that have made a côvenant with
me-with sa-cri-fice.

6 And the hêaven shall déclare his
righteousness : fôr Gód is Judge him-self.

p 7 Hear, O my pêople, and I will speak :
I myself will testify against thee, O Israel ;
fôr I am Gód, even thy God.

8 I will not reprove thee because of
thy sacrifices, ôr for thy búrnt-offerings :
because they wêre not ál-way before me.

9 I will take no búllock out of thine
house : nôr hé-goat out of thy folds.

10 For all the bêasts of the fô-rest-are
mine : and so are the câttle upón a
thou-sand hills.

11 I know all the fôwls upón the
mountains : and the wild bêasts of the
fiêld are in my sight.

12 If I be húngry, I wíll not tell thee :

for the whole world is mîne, and ál that
is there-in.

13 Thinkest thou that I will éat bulls'
flesh : and drínk the blood of goats ?

14 Offer unto Gód thanks-giving : and
pay thy vóws unto the móst High-est.

15 And call upón mê in the tîme of
trouble : so will I hêar thee, and thóu
shalt praise me.

16 But ûnto the un-gód-ly-said God : *mf*
Why dost thou preach my laws, and tákest
my cô-venant in thy mouth ;

17 Whereas thou hátest to bé re-formed :
and hast câst my wórd-behind thee ?

18 When thou sawest a thief, thou
consentedst ún-to him : and hast been
partâker with the-a-dul-te-rers.

19 Thou hast lêt thy móuth speak
wickedness : and with thy tóugue thou
hast sêt forth de-ceit.

20 Thou satest, and spâkest agâinst thy
brother : yea, and hast slândered thine
ôwn mo-ther's son.

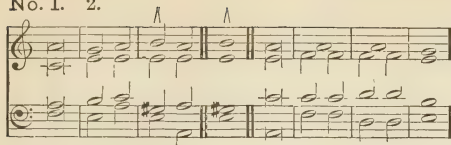
21 These things hast thou done, and I *p*
held my tongue, and thou thoughtest
wickedly, that I am even sùch a one ás
thy-self : but I will reprove thee, and set
befóre thee the thîngs that thou hast done.

22 O consider this, yê that forgét God :
lest I pluck you awây, and there be nône
to-de-li-ver you.

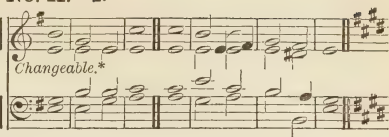
23 Whoso offereth me thanks and praîse, *f*
he hó-noureth me : and to him that
ordereth his conversation ríght will I shêw
the-sal-va-tion-of God.

* Major for Psalms 1. lii.

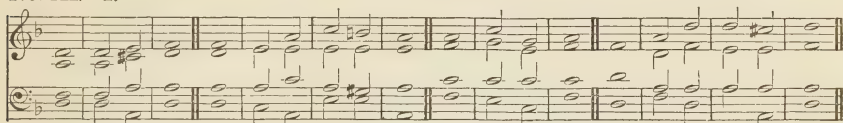
No. I. 2.



No. II. 2.



No. III. 2.

PSALM li. *Miserere mei, Deus.*

mf HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies dô away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

pp 3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shameful in my wickedness : and in sin hath my mother conceived me.

p 6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free spirit.

mf 13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness,

O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

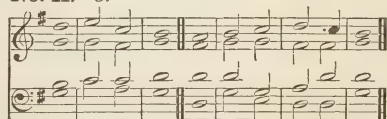
16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

No. II. 3.

PSALM lii.† *Quid gloriaris?*

*W*HY boastest thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth everlastingly ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

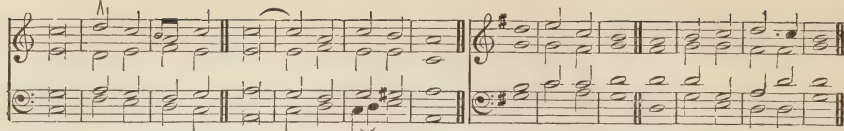
5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

† Or Psalm lii. to Chant first used. [6 Therefore

* Major for Psalm lii.

No. I. 3.

No. II. 3.



No. III. 3.



f 6 Therefore shall Gôd destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the liv-ing.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

8 Lo, this is the man that took not Gôd for his strength : but trusted unto the

multitude of his riches, and strengthened himself in his wick-ed-ness.

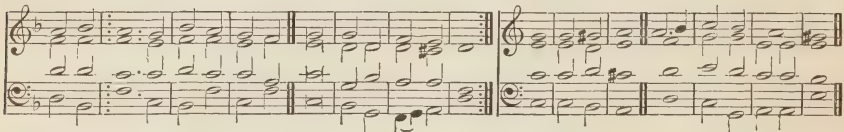
9 As for me, I am like a green olive-tree *p* in the house of God : my trust is in the tender mercy of Gôd for ever-and-ë-ver.

10 I will always give thanks unto thee *f* for that thou hast done : and I will hope in thy Nâme, for thy saints like it well.

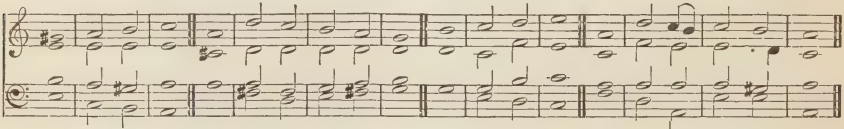
EVENING PRAYER.

No. I. 1.

No. II. 1.



No. III.

PSALM liii. *Dixit insipiens.*

mf THEE ' foolish, bô-dy hath said in his heart : There is nô God.

2 Corrupt are they, and become abômina-ble in their wickedness : there is nône that do-eth good.

3 God looked down from heaven upon the chil-dren of men : to see if there were any, that would understand, and seek af-ter God.

4 But they are all gone out of the way, they are altogether become a-bô-mi-nable : there is also nône that doeth good, no not one.

p 5 Are not they without understanding :

that work wickedness : eating up my people as if they would eat bread : they have not call-ed upon God.

6 They were afraid : where nô fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because Gôd hath despised them.

7 Oh, that the salvation were given *f* unto Is-rael out of Sion : Oh, that the Lord would deliver his pèople out of capti-vity !

8 Then should Já-cob-re-joice : and Israel should be right glad.

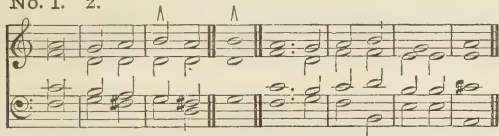
PSALM liv. *Deus, in nomine.*

p **S**AVE me, O Gôd, for thy Nâme's sake :
and avênge me in thy strength.

2 Hêar my prayér, O God : and hêarken
unto the wôrds of my mouth.

2d Pt. 3 For strangers are risen ûp a-gainst
me : and tyrants, which have not Gôd before
their eyes, sêek after my soul.

No. I. 2.

PSALM lv. *Exaudi, Deus.*

mf **H**ÊAR my prayér, O God : and hide not
thyself from my peti-tion.

2 Take hêed unto me, and hêar me :
how I mourn in my pray-er, and am
vêx-ed.

3 The enemy crieth so, and the ungodly
cômeth on so fast : for they are minded
to do me some mischief ; so maliciously
âre they sêt a-gainst me.

p 4 My heart is disquietéd with-in-me :
and the fear of dêath is fâll-en upon me.

5 Fearfulness and trêmbing are côme
up-on-me : and an horrible drêad hath
ô-ver-whêl-m-ed-me.

6 And I said, O that I had wings like-a
dove : for then would I flêe a-way, and be
at rest.

7 Lo, then would I gêt me away far
off : and re-mâin in the wil-derness.

8 I would mâke hâste to-escape :
because of the stôr my wind and têm-pest.

ff 9 Destroy their tôngues, O Lôrð,
and di-vide them : for I have spied
unrighteousness and strife in the cî-ty.

10 Day and night they go about withîn
the wâlls there-of : mischief also and
sorrow are in the midst of it.

11 Wickedness is there-in : deceit and
guile go not out of their streets.

12 For it is not an open enemy, that
hath dône me this dis-honour : for then I
could have bôrne it.

mf 13 Neither was it mine adversary, that
did magnify himself against me : for then

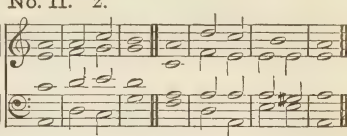
4 Behôld, Gôd is my helper : the Lôrð *mf*
is with them that uphold my soul.

5 He shall reward êvil ún-to-mine
enemies : destrôy thou them in thy truth.

6 An offering of a free heart will I give
thee, and praise thy Nâme, O Lord :
because it is so com-fort-a-ble.

7 For he hath delivered me out of áll
my trouble : and mine eye hath seen his
desîre upon mine ê-nemies.

No. II. 2.



peradventure I would have hîd my-sêlf
from him.

14 But it was êven thôu, my com-panion :
my guîde, and mine ówn fa-mi-liar friend.

15 We tóok sweet cón-sel-to-gether :
and wâlked in the hóuse of God as friends.

16 Let death come hastily upon them,
and let them go down quick into hell :
for wickedness is in their dwell-ings, and
a-mông them.

17 As for mê, I will cáll upon God : *p*
and the Lôrð shall sâve me.

18 In the evening, and morning, and at
noon-day will I pray, and that instantly :
and hé shall hear my voice.

19 It is he that hath delivered my soul
in peace from the bâttle that was against
me : for there were má-ny with me.

20 Yea, even God, that endureth for
ever, shall hêar me, and bring them down :
for they will not turn, nor fear God.

21 He laid his hands upon such as bé
at péace with him : and he bráke his
côve-nant.

22 The words of his mouth were softer
than bûtter, having wâr in his heart : his
words were smoother than oil, and yet bé
they ve-ry swords.

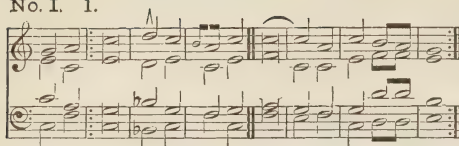
23 O cast thy burden upon the Lôrð, *pp*
and he shall nóu-rish thee : and shall not
suffer the righteous to fâll for è-ver.

24 And ás for them : thou, O God, shalt *mf*
bring them in to the pît of destruc-tion.

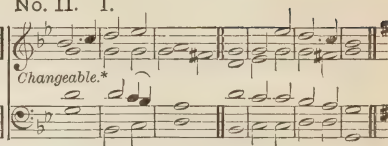
25 The blood-thirsty and deceitful men
shall not live out hálf their days : never-
theless, my trúst shall bé in thee, O Lord.

MORNING PRAYER.

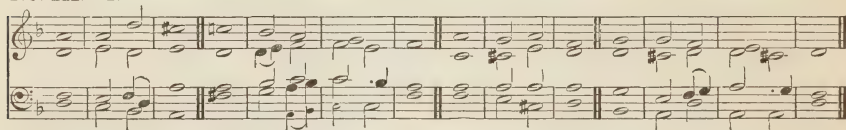
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lvi. *Miserere mei, Deus.*

mf **B**Ë¹ merciful unto me, O God, for man goeth about to devour me : he is daily fight-ing, and troubl-ing me.

2 Mine enemies are daily in hând to swâl-low me up : for they be many that fight against me, Ô thou môst High-est.

p 3 Nevertheless, though I am some-time-a-fraid : yêť put I my trust in thee.

4 I will praise Gôd, because of his word : I have put my trust in God, and will not fêar what flesh can do unto me.

mf 5 They daily mistáke my words : all that they imagine ís to dó me è-vil.

6 They hold all togêther, and kêep themselves close : and mark my steps, when they lay wait for my soul.

2d Pt. 7 Shall they escápe fôr their wickedness : thou, O God, ín thy displeá-sure shalt cast them down.

p 8 Thou tellest my flittings ; put my téars ín-to thy bottle : are not thêse things nóť-ed in thy book ?

9 Whensoever I call upon thee, then shall mine ênemies be pút to flight : this I knôw ; for Gôd is on my side.

f 10 In God's wôrd wíll I re-joyce : in the Lôrd's wôrd wíll I com-fort me.

11 Yea, in Gôd have I pút my trust : I will not be afrâid what mán can do unto me.

12 Unto thee, O Gôd, will I páy my vows : unto thee wíll I gíve thanks.

13 For thou hast delivered my soul from dêath, and my fêet from falling : that I may walk before Gôd in the líght of the liv-ing.

PSALM lvii. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful *f* unto me, for my sôul trúst-eth ín thee : and under the shadow of thy wings shall be my refuge, untîl this tý-ranny be o-ver-past.

2 I will cáll unto the môst high God : even unto the God that shall perfôrġ the cause which I have in hand.

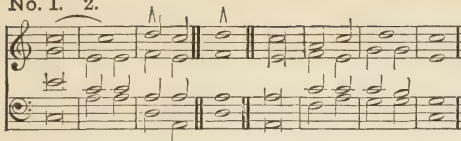
3 Hê shall sênd from heaven : and save me from the reprôof of hím that would eat me up.

4 God shall sênd fôrth his mër-cy-and *mf* truth : my sôul is among lí-ons.

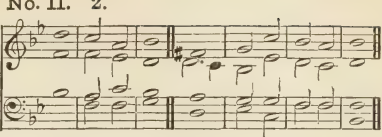
5 And I lie even among the children of *2d P* mên, that are sêť on fire : whose teeth are spears and árrows, and their tóngue a shârp sword.

* Major from verse 6 of Psalm lvii.

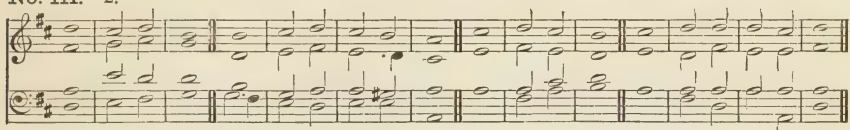
No. I. 2.



No. II. 2.



No. III. 2.



ff 6 Set up thyself, O Gôd, abôve the heavens : and thy glôry abôve äll the earth.

mf 7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it them-selves.

ff 8 My heart is fixed, O Gôd, my héart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awâke, lúte and harp : I mysêlf will awâke right eär-ly.

mf 10 I will give thanks unto thee, O Lôrd, among the people : and I will sing unto theë among the nã-tions.

11 For the greatness of thy mercy rêacheth ún-to the heavens : ând thy trúth ún-to the clouds.

ff 12 Set up thyself, O Gôd, abôve the heavens : and thy glôry abôve äll the earth.

PSALM lviii. *Si vere utique.*

mf **A**RE your minds set upon righteousness, O ye cón-gre-gation : and do ye judge the thing that is ríght, O ye sôns of men ?

2 Yea, ye imagine mischief in your héart upon the earth : and your hânds déal with wick-edness.

3 The ungodly are froward, êven from their mó-ther's womb : as soon as they are born, they gô astráy, and spêak lies.

4 They are as venomous as the poíson of a serpent : even like the deaf âdder that stóp-peth hîer ears ;

5 Which refuseth to hêar the vóice of the charmer : chârm he né-ver-so wise-ly.

6 Break their teeth, O God, in their mouths ; smite the jâw-bones of the lí-ons, O Lord : let them fall away like water that runneth apace ; and when they shoot their ârrows lét them be rôt-ed-out.

7 Let them consume away like a snail, and be like the untîmely fruct of a woman : ând lét them not sêe the sun.

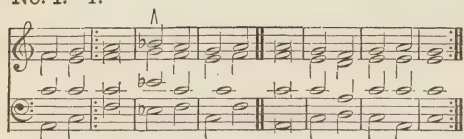
8 Or ever your pôts be made hót with thorns ; so let indignation vex him, êven as a thîng that is raw.

9 The righteous shall rejoíce when hemf sé-eth the vengeance : he shall wash his fôotsteps in the blôod of the un-gôd-ly.

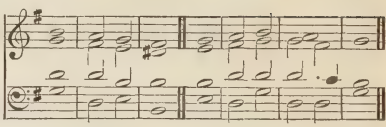
10 So that a man shall say, Verily there ís a rewârd for the righteous : doubtless there ís a Gôd that judg-eth the earth.

EVENING PRAYER.

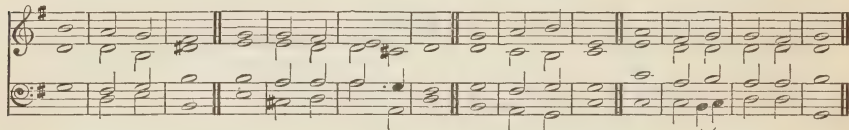
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lix. *Eripe me de inimicis.*

f **D**E'LIVER me from mine ênemies, O
God : defend me from them that rise
up against me.

2 O deliver me from the wick-ed doers :
and save me from the blood-thirsty men.

mf 3 For lo, they lie waiting for my soul :
the mighty men are gathered against me,
without any offence or fault of me, O Lord.

4 They run and prepare themselves
without my fault : arise thou therefore to
help me, and be-hold.

5 Stand up, O Lord God of hosts, thou
God of Israel, to visit all the heathen :
and be not merciful unto them that offend
of malicious wickedness.

6 They go to and fro in the evening :
they grin like a dog, and run about
through the city.

f 7 Behold, they speak with their mouth,
and swords are in their lips : for who doth
hear ?

8 But thou, O Lord, shalt have them
in derision : and thou shalt laugh all
the heathen to scorn.

9 My strength will I ascribe unto thee :
for thou art the God of my refuge.

10 God sheweth me his goodness
plenteously : and God shall let me see
my desire upon mine enemies.

11 Slay them not, lest my people for-
get it : but scatter them abroad among
the people, and put them down, O Lord,
our defence.

12 For the sin of their mouth, and for
the words of their lips, they shall be taken
in their pride : and why ? their preaching
is of cursing and lies.

13 Consume them in thy wrath, consume
them, that they may perish : and know
that it is God that ruleth in Jacob, and
unto the ends of the world.

14 And in the evening they will re-
turn : grin like a dog, and will go about the
city.

15 They will run here and there for
meat : and grudge if they be not sat-
isfied.

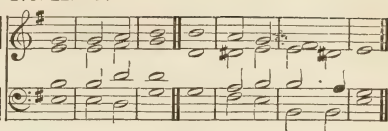
16 As for me, I will sing of thy power, *f*
and will praise thy mercy sometimes in the
morning : for thou hast been my defence
and refuge in the day of my trouble.

17 Unto thee, O my strength, will I
sing : for thou, O God, art my refuge, and
my merciful God.

No. I. 2.



No. II. 2.



No. III. 2.

PSALM lx. *Deus, repulisti nos.*

p O GOD, thou hast cast us out, and scattered us a-broad : thou hast also been displeased ; O turn thee ún-to us a-gain.

2 Thou hast moved the lând, and divid-ed it : heal the sôres thereof, forvít shák-eth.

3 Thou hast shewed thy pèople héa-vy things : thou hast gíven us a drínk of déadly wine.

4 Thou hast given a tóken for súch as fear-thee : that they may tríumph becaúse of the truth.

5 Therefore wêre thy belóv-ed-de-livered : help me with thy ríght hánd, and héar me.

mf 6 God hath spoken in his holiness, I will rejoice, and divid-e Síchem : and mete out the vá'l-ley of Síe-coth.

7 Gílead is míne, and Manás-ses is mine : Ephraim also is the strength of my head ; Júdah is my láw-giv-er ;

8 Moab is my wash-pot ; over Edom will I cást not thou cást us out, O God : wilt not thou, O Gôd, go out with our hosts ?

p 9 Who will lead me ínto the stróng city : who will bríng me ín-to Ê-dom ?

10 Hast not thou cást us out, O God : wilt not thou, O Gôd, go out with our hosts ?

11 O be thòu our hélp in trouble : fôr vâin is the help of man.

12 Through God will we dô gréat acts : *f* for it is he that shall treâd dówn our è-nemies.

PSALM lxi. *Exaudi, Deus*

HÉAR my crý-ing, O God : gíve ear *p* unto my prayer.

2 From the ends of the éarth will I cáll up-on-thee ; wêhen my héart is ín hêa-viness.

3 O set me up upon the rôck that is hígh-er-than I : for thou hast been my hope, and a strong tower fôr me agáinst the è-nemy.

4 I will dwell in thy tâberná-cle for ever : and my trust shall be únder the có-ving of thy wings.

5 For thou, O Lôrd, hast héard *mf* my de-sires : and hast given an heritage únto thóse that fear thy Name.

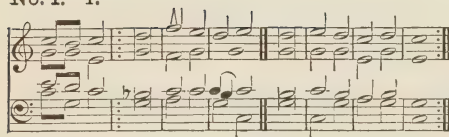
6 Thou shalt grant the Kíng a lóng life : that his years may endure throughóut all gé-ne-râ-tions.

7 He shall dwell befôre Gôd for ever : O prepare thy loving mercy and fáithfulness, that théy may presérve him.

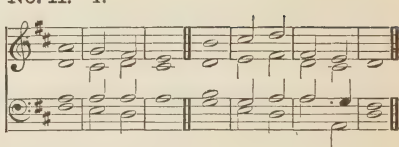
8 So will I álway sing práise ún-to thy Name : that I may dá-ly perform my vows.

MORNING PRAYER.

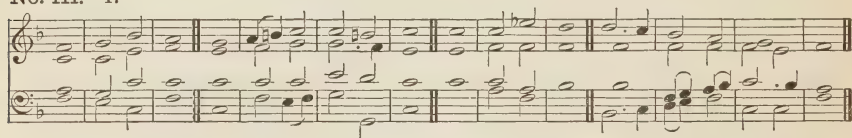
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lxii. *Nonne Deo?*

f MY soul¹ truly waiteth still upon God :
for of him cometh my sal-vä-tion.

2 He verily is my strength and my sal-uation : he is my defence, so that I shä all not great-ly fall.

3 How long will ye imagine mischief against é-very man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye bë, and like a bro-ken hedge.

4 Their device is only how to put him out whom Gód will ex-alt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

p 5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my sal-uation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in Gód is my trust.

8 O put your trust in him al-way, ye people : pour out your hearts before him, for Gód is our hope.

9 As for the children of mên, they äre but *mf* vanity : the children of men are deceitful upon the weights, they are altogether lighter than vä-ni-ty it-self.

10 O trust not in wrong and robbery, give not yourselves ün-to vanity : if riches increase, set not your heart up-on them.

11 God spake once, and twice I have älsö heard the same : that pöwer belong-eth ün-to God ;

12 And that thöu, Lórd, art merciful : for thou rewardest every män accord-ing to his work.

PSALM lxxiii. *Deus, Deus meus.*

mf O GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than life itself : my lips shall praise thee.

5 As long as I live will I magnify thee in this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when

my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

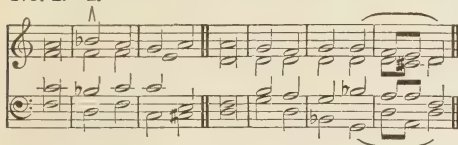
9 My soul hangeth upon thee : thy right hand hath upheld me.

10 These also that seek the hurt of my soul : they shall go under the earth.

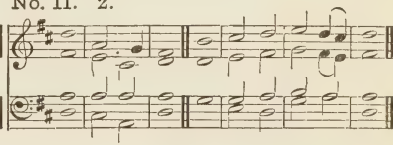
11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

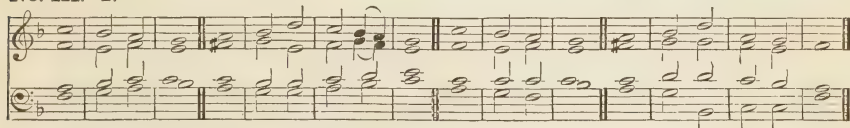
No. I. 2.



No. II. 2.



No. III. 2.

PSALM lxxiv. *Exaudi, Deus.*

f HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.*

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

mf 3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : inasmuch that whoso seeth them shall laugh them to scorn.

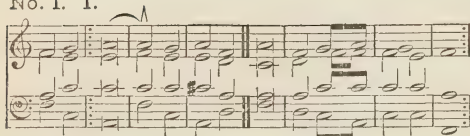
9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

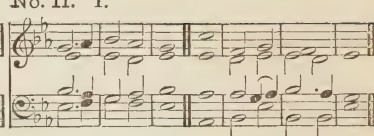
* See note on Psalm xxxvii. 20.

EVENING PRAYER.

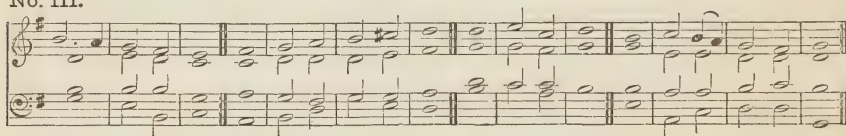
No. I. 1.



No. II. 1.



No. III.

PSALM LXV. *Te decet hymnus.*

f **T**HOU, O' Gôd, art prais-ed in Sion : and
unto thee shall the vow be perform'd
in Je-ru-salem.

p 2 Thôu that héar-est the prayer : ûnto
thee shall all flesh come.

3 My mîsdeeds prevaîl a-gainst me : Ô
be thou mîr-ciful unto our sins.

4 Blessed is the man, whom thou
choosest, and receivest ûn-to thee : he
shall dwell in thy court, and shall be
satisfied with the pleasures of thy house,
even ôf thy hó-ly tèm-ple.

mf 5 Thou shalt shew us wonderful things in
thy righteousness, O Gôd of our sal-va-tion :
thou that art the hope of all the ends of
the earth, and of thên that remain in the
brôad sea.

6 Who in his strength sêtteth fâst the
mountains : ând is gîrd-ed-a-bout with
power.

7 Who stilleth the râging ôf the sea :

and the noise of his waves, and the mâdness
ôf the pè-o-ple.

8 They also that dwell in the uttermost
parts of the earth shall bê afraid at thy
tokens : thou that makest the outgoings
of the mórning and éve-ning to praise thee.

9 Thou visitest the eârth, and bless-est *p*
it : thou mâkest it vé-ry plên-teous.

10 The river of Gôd is full of water :
thou preparest their corn, for sô thou
provid-est for the earth.

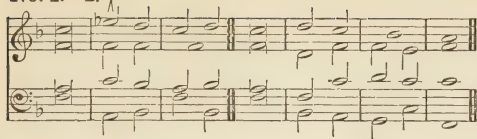
11 Thou waterest her furrows, thou
sendest rain into the lîttle vâ-l-leys there-of :
thou makest it soft with the drops of rain,
and blêssest the în-crease ôf it.

12 Thou crôwnest the yéar with thy *mf*
goodness : ând thy clóuds drop fât-ness.

13 They shall drop upon the dwêllings
ôf the wilderness : and the little hîlls shall
rejoice on e-very side.

14 The fôlds shall be full of sheep : the
valleys also shall stand so thick with côr-n,
that théy shall laugh and sing.

No. I. 2.

PSALM lxvi. *Jubilate Deo.*

f **O** BE joyful in Gôd, áll ye lands : sing praises unto the honour of his Name, mâke his praise to be glô-rious.

2 Say unto God, O how wonderful ârt thou in thy works : through the greatness of thy power shall thine enemies be fôund li-ars un-to thee.

3 For all the wôrld shall wôr-ship thee : sing of thêe, and praise thy Name.

mf 4 O come hither, and behôld the wôrks of God : how wonderful he is in his doing tôward the chîl-dren ôf men.

5 He turned the sêa into dry land : so that they went through the water on foot ; thêre did we-re-joyce there-of.

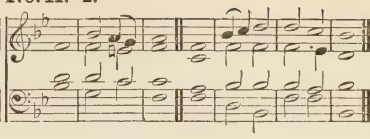
6 He ruleth with his power for ever ; his êyes behôld the people : and such as will not believe shall not be âble to ex-alt them-selves.

f 7 O praise our Gôd, ye people : and make the vóice of his praise to be heard ;

8 Who hôldeth our sôul in life : and sùffereth nót our feet to slip.

9 For thou, O Gôd, hast prov-ed us : thou also hast tried us, lîke as sôl-ver-is tri-ed.

No. II. 2.



10 Thou brôughtest us ín-to the snare : and laîdest trôu-ble upon our loings.

11 Thou sufferedst men to rîde ó-ver-vour heads : we went through fire and water, and thou broughtest us out ín-to a weal-thy place.

12 I will go into thine hôuse with *p* burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, wên I was in trôu-ble.

13 I will offer unto thee fat burnt-sacrifices, wîth the ín-cense of rams : I will ôffer búl-locks and goats.

14 O come hither, and hêarken, all *ymf* that fear God : and I will tell you wât he hath dôn for my soul.

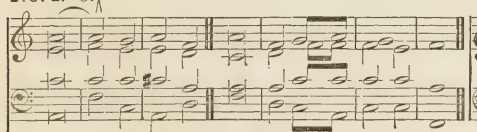
15 I called unto him wîth my mouth : and gâve him prais-es with my tongue.

16 If I incline unto wickedness wîth mine heart : thê Lórd will not hêar me.

17 But Gôd háth heard-me : and considered the vóice of my prayer.

18 Praised be God who hath not cást out my prayer : nor tûrned his mér-cy frôm me.

No. I. 3.

PSALM lxvii. *Deus misereatur.*

mf **G**OD be merciful unto ús, and blêss us : and shew us the light of his countenance, and be mér-ciful un-to us ;

2 That thy wâý may be knôwn upon earth : thy saving hêalth among all nâ-tions.

f 3 Let the pêople praise thee, O Gôd : yea, let âll the pêo-ple praise thee.

No. II. 3.



4 O let the nâ-tions rejoyce and be glad : for thou shalt judge the folk righteously, and gôvern the nâ-tions-up-on earth.

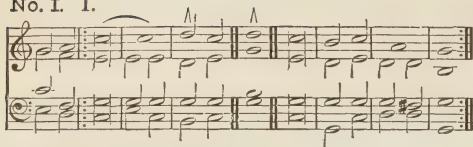
5 Let the pêople praise thee, O God : let âll the pêo-ple praise thee.

6 Then shall the êarth bring fôrth her *p* increase : and God, even our own Gôd, shall gíve us his blêss-ing.

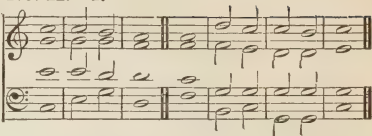
7 Gôd shall blêss us : and all the ênds of the wôrld shall fear him.

MORNING PRAYER.

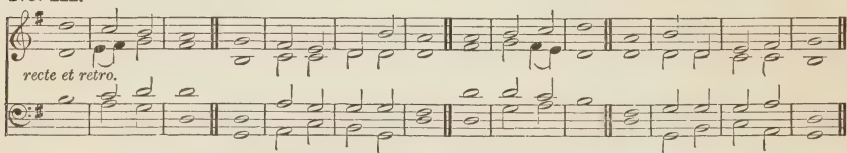
No. I. 1.



No. II. 1.



No. III.

PSALM lxxviii. *Exurgat Deus.*

mf **L**ËT ¹ God arise, and lêt his é-nemies be scattered : let them also that hâte him flée be-före him.

2 Like as the smoke vanisheth, sô shalt thou drive them a-way : and like as wax melteth at the fire, so let the ungodly pèrish át the pre-sence of God.

3 But let the righteous be glâd and rejoice before God : let them âlso be mër-ry and jöy-ful.

f 4 O sing unto God, and sing praises ún-to his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JĀH, and rejoice be-före him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his hôly há-bi-tä-tion.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of cap-tiv-ity : but letteth the rûnagates conti-nue in scärce-ness.

7 O God, when thou wentest fôrth beföre the people : when thou wêntest thróugh the wil-derness,

8 The earth shook, and the heavens

drôpped at the pré-sence of God : even as Sinai also was moved at the presence of God, whô is the Gód of Is-ra-el.

9 Thou, O God, sentest a gracious rân *mf* upon thine in-her-itage : and refrêshedst it when it was wêa-ry.

10 Thy congregâtion shall dwéll there-in : for thou, O God, hast of thy gôodness prépar-ed fôr the poor.

11 The Lôrd gâve the word : great was the cômpany of the prêach-ers.

12 Kings with their armies did flée, and wêre dis-comfited : and thêy of the hós-hold vi-dided the spoil.

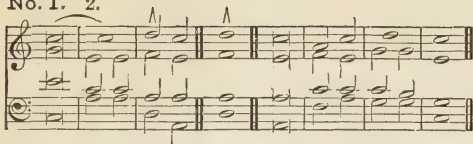
13 Though ye have lien among the pots, yet shall ye bê as the wings of a dove : that is covered with silver wings, and her fêa-thers like gold.

14 When the Almighty scâttered kîngs for their sake : then were they as whîte as snôw in Säl-mon.

15 As the hill of Basan, sô is Gôd's hill : even an high hill, âs the hîll of Bâ-san.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth hîm to dwell : yea, the Lord will abîde in it for ë-ver.

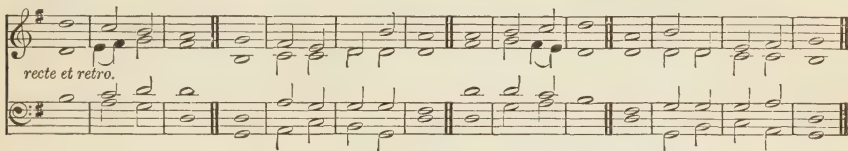
No. I. 2.



No. II. 2.



No. III.



f 17 The chariots of God are twenty thousand, even thou-sands-of angels : and the Lord is among them, as in the hōly place of Si-nai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord Gōd might dwell a-mōng them.

19 Praised be the Lōrd daily : even the God who helpeth us, and pōureth his be-nefits upōn us.

20 He is our God, even the God of whōm cōm-eth-sal-va-tion : God is the Lōrd, by whōm we escape death.

21 God shall wound the héad of his enemies : and the hairy scalp of such a one as goeth on still in his wick-edness.

22 The Lord hath said, I will bring my people agāin, as I did from Basan : mine own will I bring again, as I did sometime frōm the déep of the-sea.

2d Pt. 23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dōgs may be red through the same.

mf 24 It is well seen, O Gōd, hōw thou goest : how thou, my God and King, goest in the sanc-tua-ry.

25 The singers go before, the mīnstrels fōl-low after : in the midst are the damsels plāying with the tīm-brels.

26 Give thanks, O Israel, unto God the

Lōrd in the cōn-gre-gations : frōm the grōund of the heart.

27 There is little Benjamin their ruler, and the princes of Jú-dah their counsel : the princes of Zabulon, and the prin-ces-of Nēph-thali.

28 Thy God hath sent forth strength for thee : stablish the thing, O Gōd, that thou hast wrought in us,

29 For thy tēple's sake at Jerú-sa-lem : so shall kings bring pré-sents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they hūmbly bring píe-c-es-of silver : and when he hath scattered the pēople that de-light in war ;

31 Then shall the princes cōme out of Egypt : the Morians' land shall soon stretch out her hānds unto God.

32 Sing unto God, O ye kīngdoms of the earth : Ō sing prais-es un-to the Lōrd ;

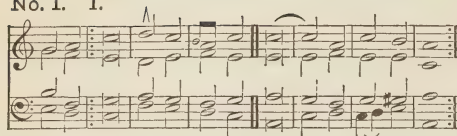
33 Who sitteth in the heavens over āll frōm the-be-gin-ning : lo, he doth send out his voice, yēa, and that a mighty voice.

34 Ascribe ye the power to Gōd over Ís-ra-el : his wōrship, and strength is in the clouds.

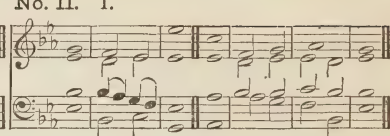
35 O God, wonderful art thou in thy hó-ly places : even the God of Israel ; he will give strength and power unto his pēople ; bléss-ed bē God.

EVENING PRAYER.

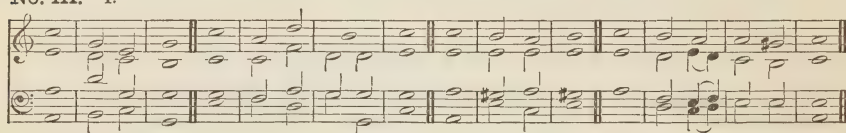
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lxiX. *Salvum me fac.*

p SÄVE ' mē, Ō God : for the waters are
come in, é-ven unto my soul.

2 I stick fast in the deep mîre, where nó
ground is : I am come into deep waters,
sô that the floods run o-ver me.

3 I am weary of crîng; my thróat is
dry : my sight faileth me for waîting so
lóng up-on my God.

4 They that hate me without a cause
are môre than the hairs of my head : they
that are mine enemies, and would destrôy
me guîlt-less, are migh-ty.

mf 5 I paid them the things that I né-ver
took : God, thou knowest my simpleness,
ând my fáults are-not hid from thee.

6 Let not them that trust in thee, O
Lord God of hosts, be ashâmed for my
cause : let not those that seek thee be
confounded through mē, O Lórd God of
Is-ra-el.

7 And why? for thy sâke have I
súf-fer'd re-proof : shâme hath cō-vered
my face.

8 I am become a strânger ún-to my
brethren : even an alien ûnto my mó-ther's
chil-dren.

9 For the zeal of thine house hath éven
éat-en me : and the rebukes of them that
rebuked thee are fá-l-len upôn me.

10 I wept, and châstened mysêlf with
fasting : and thât was túrn-ed to my
re-proof.

11 I pût on sâck-cloth also : ând they
jést-ed upôn me.

12 They that sit in the gâte speak
agâinst me : and the drûnkards make
sôngs up-ôn me.

13 But, Lord, I mâke my prâyer unto *p*
thee : in an ac-cept-able time.

14 Hear me, O God, in the mûltitude
of thy mercy : even in the trûth of thy
sal-vâ-tion.

15 Take me out of the mîre, that I sînk
not : O let me be delivered from them
that hate me, and oût of the dêep wâ-ters.

16 Let not the water-flood drown me,
neither let the dêep swâ-l-low-me up : and
let not the pit shût her móuth up-ôn
me.

17 Hear me, O Lord, for thy loving-
kindness is côm-forta-ble : turn thee unto
me according to the mûltitude of thy
mér-cies.

18 And hide not thy face from thy
sêrvant, for I am-in trouble : Ō hâste
thee, and héar me.

19 Draw nigh ûnto my sôul, and save it :
O delîver me, becâuse of mine e-ne-mies.

20 Thou hast known my reproof, *mf*

my shâme, and my dis-honour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to com-fort me.

22 They gave me gall to eat : and when I was thirsty they gave me vin-egar to drink.

23 Let their table be made a snare to take themselves with-al : and let the things that should have been for their wealth be unto them an occa-sion of fall-ing.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indigna-tion-up-on them : and let thy wrathful displea-sure take hold of them.

26 Let their habita-tion be void : and no man to dwell in their tents.

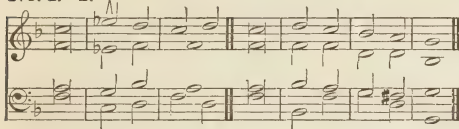
27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wound-ed.

28 Let them fall from one wickedness to a-nother : and not come in-to thy right-eous-ness.

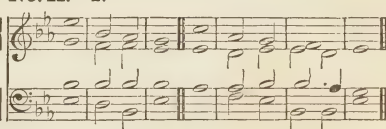
29 Let them be wiped out of the book of the living : and not be written among the right-eous.

30 As for me, when I am poor and in p heaviness : thy help, O Gôd, shall lift me up.

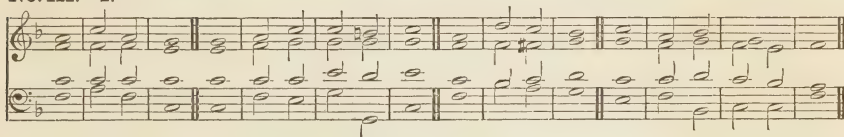
No. I. 2.



No. II. 2.



No. III. 2.



f 31 I will praise the Nâme of Gôd with a song : and magnify it with thanks-giv-ing.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after Gôd, and your soul shall live.

34 For the Lord hear-eth the poor : and despiseth not his pri-son-ers.

35 Let heaven and earth praise him : the sea, and all that moveth there-in.

36 For God will save Sion, and build the ci-ties of Judah : that men may dwell there, and have it in pos-ses-sion.

37 The posterity also of his servants shall inherit it : and they that love his Nâme shall dwell there-in.

PSALM lxx. *Deus in adjutorium.*

HASTE thee, O Gôd, to deli-ver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek af-ter my soul : let them be turned backward and put to confusion that wish me è-vil.

3 Let them for their reward be soon brought to shame : that cry è-ver-me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

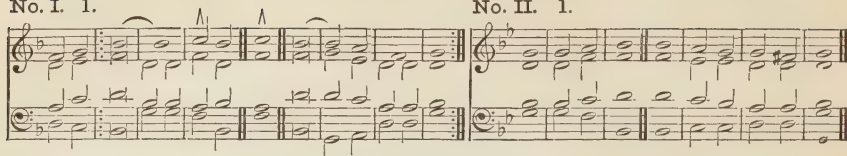
5 As for me, I am poor and in misery : p haste thee un-to me, O Gôd.

6 Thou art my helper, and my re-deemer : O Lord, make no long tar-ry-ing.

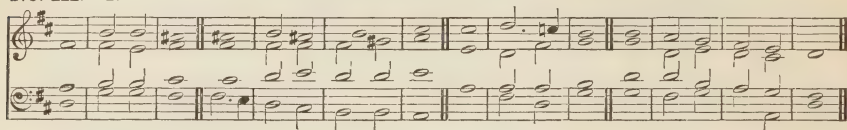
MORNING PRAYER.

No. I. 1.

No. II. 1.



No. III. 1.

PSALM lxxi. *In te, Domine, speravi.*

mf **I**N¹ thee, O Lord, have I put my trust,
 I let me never be put to confusion : but
 rid me, and deliver me, in thy righteousness ;
 incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I
 may al-way re-sort : thou hast promised to
 help me, for thou art my house of defence,
 and my castle.

3 Deliver me, O my God, out of the
 hand of the un-godly : out of the hand of
 the unrighteous and cruel man.

4 For thou, O Lord God, art the thing
 that I long for : thou art my hope, even
 from my youth.

2d Pt. 5 Through thee have I been holden up
 ever since I was born : thou art he that
 took me out of my mother's womb ; my
 praise shall be al-ways of thee.

p 6 I am become as it were a monster
 unto many : but my sure trust is in
 thee.

7 O let my mouth be filled with thy
 praise : that I may sing of thy glory and
 honour all the day long.

8 Cast me not away in the time of age :
 forsake me not when my strength fail-eth
 me.

9 For mine enemies speak against me,
 and they that lay wait for my soul take
 their counsel together, saying : God hath
 forsaken him ; persecute him, and take
 him, for there is none to deliver him.

10 Go not far from me, O God : my
 God, haste thee to help me.

11 Let them be confounded and perish
 that are against my soul : let them be
 covered with shame and dishonour that
 seek to do me evil.

12 As for me, I will patiently abide
 alway : and will praise thee more and
 more.

13 My mouth shall daily speak of thy
 righteousness and salvation : for I know
 no end there-of.

mf 14 I will go forth in the strength of the
 Lord God : and will make mention of thy
 righteousness on-ly.

15 Thou, O God, hast taught me from
 my youth up un-til now : therefore will I
 tell of thy wondrous works.

16 Forsake me not, O God, in mine old
 age, when I am gray-headed : until I have
 shewed thy strength unto this generation,
 and thy power to all them that are yet for
 to come.

17 Thy righteousness, O God, is very
 high : and great things are they that thou
 hast done ; O God, who is like unto
 thee ?

p 18 O what great troubles and adversities
 hast thou shewed me ! and yet didst thou
 turn and re-fresh me : yea, and broughtest
 me from the deep of the earth again.

19 Thou hast brought me to great
 honour : and comforted me on every
 side.

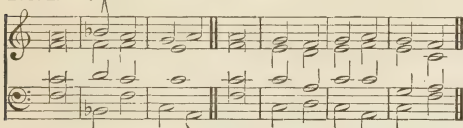
mf 20 Therefore will I praise thee and thy faithfulness, O God, playing upôn an in-stru-ment-of musick : unto thee will I sing upon the harp, O thou Hôly One of Is-ra-el.

21 My lips will be fâin when I sing

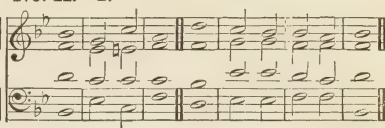
unto thee : and so will my sôul whom thou hast deli-vered.

22 My tongue also shall talk of thy righteousness all the-day long : for they are confounded and brought unto shame that sêek to dô me ë-vil.

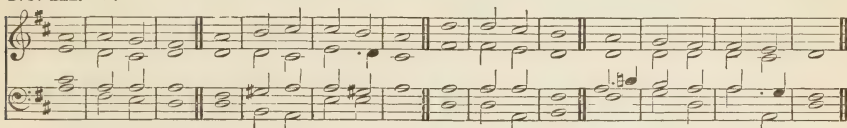
No. I. 2.



No. II. 2.



No. III. 2.



PSALM lxxii. *Deus, judicium.*

mf **G**IVE the Kîng thy jûdg-ments, O God : and thy righteousness ún-to the Kîng's son.

2 Then shall he judge thy people accôrding ún-to right : and de-fend the poor.

3 The mountains âlso shall bring peace : and the little hills righteousness ún-to the peo-ple.

4 He shall keep the simple fôlk by their right : defend the children of the poor, and pûnish the wrông dô-er.

5 They shall fear thee, as long as the sún and móon en-dureth : from one generatiôn to a-nô-ther.

6 He shall come down like the raîn into a fleece of wool : êven as the drops that water the earth.

7 In his tîme shall the rîght-eous flourish : yea, and abundance of peace, so lôn-g as the móon en-dûr-eth.

8 His dominion shall be also from the ône sea tô the other : and from the flood ún-to the wôrld's end.

9 They that dwell in the wîlderness shall knéel be-fore him : his é-nemies shall lick the dust.

10 The kings of Tharsis and of the îsles shall gîve presents : the kings of Arâbia and Sá-ba shall bring gifts.

11 All kings shall fâil dówn be-*2d Pt.* fore him : all nâtions shall dô him sêr-vice.

12 For he shall delîver the pôor when he crieth : the needy also, and him that háth no hêlp-er.

13 He shall be fâvourable to the sîm-ple and needy : and shall presêrve the sôuls ôf the poor.

14 He shall deliver their sôuls from fâlse-hood and wrong : and dêar shall their blôod be in his sight.

15 He shall live, and unto him shall be gîven of the gold of A-râbia : prayer shall be made ever unto him, and dâily shall he be prais-ed.

16 There shall be an heap of corn in the earth, high upôn the hills : his fruit shall shake like Libanus, and shall be green in the city like grâss up-on the earth.

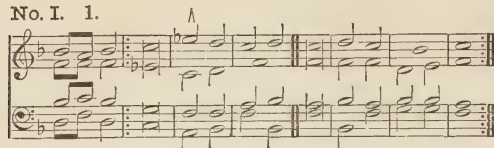
17 His Name shall endure for ever ; his Name shall remain under the sún amóng the-pos-terities : which shall be blessed through him ; and âll the héa-then shall praise him.

18 Blessed be the Lord God, even *themf* Gôd of Is-ra-el : which ônly dô-eth won-drous things ;

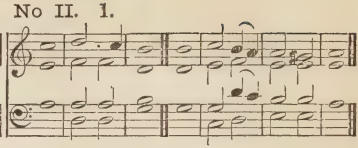
19 And blessed be the Nâme of his Mâ-jesty for ever : and all the earth shall be filled with his Mâ-jesty. A-men, A-men.

EVENING PRAYER.

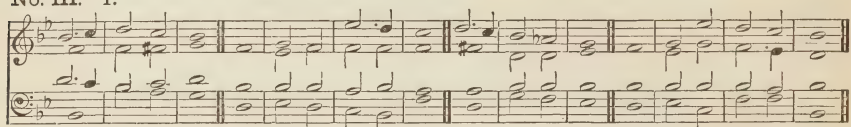
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lxxiii. *Quam bonus Israel!*

mf **T**RU-LY! God is lôving unto Ís-ra-el :
even unto sùch as áre of a cléan heart.

2 Nevertheless, my fêet wêre ál-most
gone : mý tread-ings had well-nigh slipt.

p 3 And why? I was gríeved át the
wicked : I do also see the ungôdly in sùch
pros-pè-rity.

4 For they are in nô pé-ri!-of death :
bût it was lús-ty ánd strong.

5 They come in no misfortune like
ô-ther folk : neither áre they plágu-ed-like
o-ther men.

6 And this is the cause that they are sô
hóld-en-with pride : and ôverwhélm-
ed-with crü-elty.

7 Their êyes swéll with fatness : and
they dô é-ven what they lust.

8 They corrupt other, and spêak of
wîck-ed blasphemy : their talking is agáinst
the môst High.

9 For they stretch forth their mûth
ûn-to the heaven : and their tóngue gô-eth
through the world.

10 Therefore fall the pèople ûn-to
them : and theréout suck they nô smáll
ad-ván-tage.

2d Pt. 11 Tush, say they, hów should Gód
per-ceive-it : is there knôwledge ín the
môst High?

mf 12 Lo, these are the ungodly, these
prosper in the world, and these have riches
ín pos-session : and I said, Then have I
cleansed my heart in vain, and wáshed
mine hánds in in-noc-en-cy.

13 All the day lông have Í been
punished : and châstened é-ve-ry môrn-ing.

14 Yea, and I had almost sâid é-ven-as
they : but lo, then I should have condemned
the generâtion of thy chil-dren.

15 Then thought I to ûn-derstand this :
bût it was tóo hard for me,

16 Until I went into the sânc-tuá-ry-of
God : then understôod I the énd of these men ;

17 Namely, how thou dost sêt them in
slíp-péry places : and cástest them dówn,
and destroy-est them.

18 Oh, how sùddenly dó they-con-sume :
pérish, and côme to-a fear-ful end!

19 Yea, even like as a drêam wên
one-a-waketh ; so shalt thou make their
image to vânish out of the ci-ty.

20 Thûs my hêart was gríeved : and it *p*
wênt é-ven through my reins.

21 So fôolish wás I, and ignorant : even
as it wêre a béast be-fôre thee.

22 Neverthelêss, I am ál-way by-thee :
for thou hast hóldeñ me by my right hand.

23 Thou shalt guíde me with thy
counsel : and after thât receíve me-with
glô-ry.

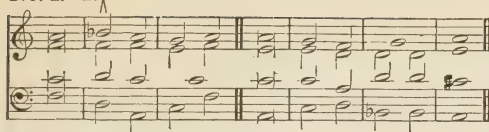
24 Whom have Í in héaven but thee :
and there is none upon earth that I désíre
in compá-rison of thee.

25 My fîesh and my hêart faileth : but
God is the strength of my hêart, and my
pór-ti-ôn-for é-ver.

26 For lo, thêy that forsáke thee-shall *f*
pérish : thou hast destroyed all them that
commit fôrnica-tion agáinst thee.

27 But it is good for me to hold me fast
by God, to put my trûst in the Lórd God :
and to speak of all thy works in the gâtes
of the dáugh-ter-of Sî-on.

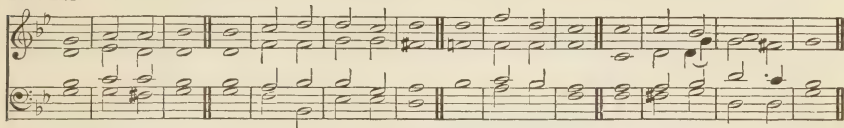
No. I. 2.



No. II. 2.



No. III. 2.

PSALM LXXIV. *Ut quid Deus?*

mf O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and re-deemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

f 5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes, and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

mf 11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou didst set up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel abatements.

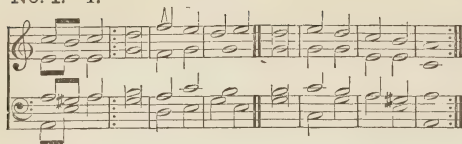
22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemed thee daily.

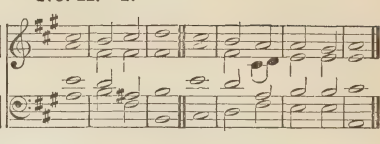
24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

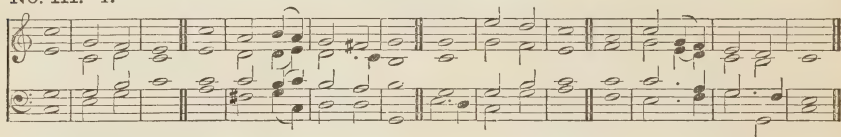
No. I. 1.



No. II. 1.



No. III. 1.

PSALM LXXV. *Confitebimur tibi.*

f UN-TO ' thee, O Gôd, dô we give thanks : yea, ûnto thee do we give thanks.

2 Thy Name âlso is so nigh : and thât do thy wôn-drous works de-clare.

3 When I receive the cón-gre-gation : I shall jûdge accôrd-ing un-to right.

4 The earth is weak, and âll the inhâ-biters there-of : I bear ûp the pîl-lars ôf it.

mf 5 I said unto the fôols, Déal not so madly : and to the ungôdly, Sét not up your horn.

6 Set not ûp your hórñ on high : and speâk nót with a stiff neck.

7 For promotion cometh neither from the east, nór from the west : nôr yêtt from the south.

8 And why? Gôd is the Judge : he putteth down one, and setteth úp a-nô-ther.

9 For in the hand of the Lord there is a cup, and the wíne is red : it is full mixed, and he pôureth out of the same.

10 As for the drégs there-of : all the ungodly of the éarth shall drínk them, and suck them out.

f 11 But I will tâlk of the Gôd of Jacob : and praise him for é-ver.

12 All the horns of the ungodly âlso wíll I break : and the horns of the ríghteous shall bé ex-âlt-ed.

PSALM LXXVI. *Notus in Judæa.*

IN Jêwry is Gôd known : his Nâme is *mf* gréat in Is-ra-el.

2 At Salem is his tá-ber-nacle : and his dwéll-ing in Si-on.

3 There brake he the ârrows ôf the bow : 2*d Pt.* the shíeld, the sword, and the băt-tle.

4 Thou art of more hó-nour and might : *f* thán the hîlls ôf the rôb-bers.

5 The proud are robbed, they have slépt their sleep : and all the men whose hands were mighty have fôund nô-thing.

6 At thy rebûke, O Gôd of Jacob : both the chàriot and hórse are fâll-en.

7 Thou, even thôu art to be feared : and who may stand in thy síght when thôu art ân-gry?

8 Thou didst cause thy jûdgment to be héard from heaven : the éarth trémbl-ed, and was still,

9 When Gôd aróse to judgment : and to help âll the méek up-ôn earth.

10 The fierceness of mân shall túrn *mf* to thy praise : and the fierceness of thém shâlt thou re-frain.

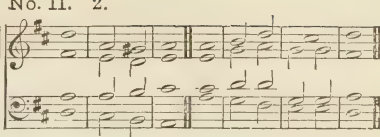
11 Promise unto the Lord your God, and keep it, all yê that are rôund a-bout him : bring presents unto him that ought to be féar-ed.

12 He shall refrâin the spí-rit of princes : and is wônderful among the kings of the éarth.

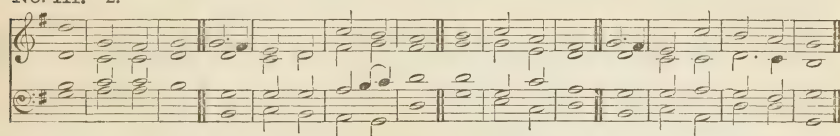
No. I. 2.



No. II. 2.



No. III. 2.



PSALM lxxvii. *Voce mea ad Dominum.*

mf I WILL cry unto God with my voice :
even unto God will I cry with
my voice, and he shall hear-en un-to
me.

2 In the time of my trouble I sought
the Lord : my sore ran, and ceased not
in the night-season ; my soul re-fus-ed
cöm-fort.

3 When I am in heaviness, I will think
upon God : when my heart is vex-ed, I
will complain.

4 Thou holdest mine eyes waking : I
am so fee-ble, that I can-not speak.

p 5 I have considered the days of old :
and the years that are past.

6 I call to remém-brance my song : and
in the night I commune with mine own
heart, and search out my spi-rits.

7 Will the Lord absént him-sélf for
ever : and will he be nô móre in-tréat-ed ?

8 Is his mercy cleán góne for ever :
and is his promise come útterly to an énd
for e-ver-more ?

9 Hath God forgóttén to be gracious :
and will he shut up his loving-kínd-ness
ín dis-pléa-sure ?

mf 10 And I said, It is mine ówn in-firmity :

but I will remember the years of the right
hand of the most High-est.

11 I will remember the works of the
Lord : and call to mind thy wón-ders of
öld time.

12 I will think also of all thy works :
and my talking shall be of thy dö-ings.

13 Thy way, O God, is holy : who is *f*
so great a God as our God ?

14 Thou art the God that dó-eth
wonders : and hast declared thy pöwer
a-móng the pëo-ple.

15 Thou hast mightily delivered thy
people : even the sòns of Já-cob and
Jö-seph.

16 The waters saw thee, O God, the
waters saw thee, and wére a-fraid : the
dépths ál-so wére tröubl-ed.

17 The clouds poured out wáter, the
air thundered : and thine ár-rows went
a-broad.

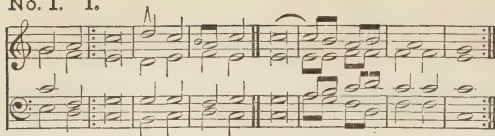
18 The voice of thy thunder was heard
round a-bout : the lightnings shone upon
the ground ; the éarth was móv-ed, and
shook with-al.

19 Thy way is in the sea, and thy páths *p*
in the gréat waters : and thy fóot-steps
are not known.

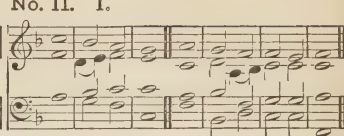
20 Thou léddest thy pëo-ple like sheep :
by the hánd of Mó-ses and Aä-ron.

EVENING PRAYER.

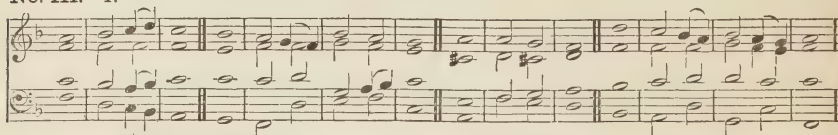
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lxxviii. *Attendite, popule.*

f HEAR my ¹ law, Ó my people : incline
your ears unto the words of my
mouth.

2 I will open my mouth in a parable :
I will declare hard ^{sén}-ten-ces of old ;

3 Which we have heard and known :
and such as our fathers have told us ;

4 That we should not hide them from
the children of the ^{généra}-tions to come :
but to shew the honour of the Lord, his
mighty and wonderful works that he hath
done.

mf 5 He made a covenant with Jacob, and
gave ^{Is-ravel}-a law : which he commanded
our forefathers to teach their chil-dren ;

6 That their posterity might know it :
and the children which were yet un-born ;

7 To the intent that when they came
up : they might shew their chil-dren
the same ;

8 That they might put their trust in
God : and not to forget the works of God,
but to keep his ^{com-mánd}-ments ;

9 And not to be as their forefathers,
a faithless and stubborn ^{gé-ne}-ration : a
generation that set not their heart aright,
and whose spirit cleaveth not stedfast-ly
un-to God ;

10 Like as the chil-dren of Ephraim :
who being harnessed, and carrying bows,
turned themselves back in the day of
bat-tle.

p 11 They kept not the ^{có}-venant of
God : and would not walk in his law ;

12 But forgat what he had done : and

the wonderful works that he had shew-ed
for them.

13 Marvellous things did he in them-
sight of our forefathers, in the land of
Egypt : even in the field of Zö-an.

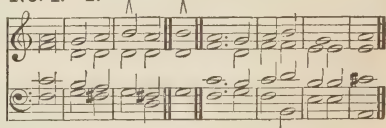
14 He divided the sea, and let them go
through : he made the waters to stand on
an heap.

15 In the day-time also he led them
with a cloud : and all the night through
with a light of fire.

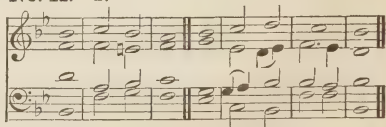
16 He clave the hard rocks in the
wilderness ; and gave them drink thereof,
as it had been out of the great depth.

17 He brought waters out of the stö-ny
rock : so that it gushed out like the
rivers.

No. I. 2.



No. II. 2.



18 Yet for all this they sinned ^{môre} p
against him : and provoked the most
High : est in the wil-derness.

19 They tempted God in their hearts :
and requir-ed meat for their lust.

20 They spake against Gôd ál-so, saying : Shall God prepare a tâ·ble ín the wil·derness ?

21 He smote the stony rock indeed, that the water gushed out, and the strêams flow·ed-with-al : but can he give bread also, or provide flesh for his pëo·ple ?

f 22 When the Lord hêard this, he was wroth : so the fire was kindled in Jacob, and there came up hêavy·dis·plea·sure-a-against Is·ra·el ;

23 Because they believed nót in God : and pút not·their trút in his help.

24 So he commanded the clóuds a·bove : ând ó·pen'd the doors of heaven.

25 He rained down manna also upôn

them fór to eat : ând gáve them food from heaven.

26 So mân did eat án·gels' food : fôr·he sênt them mêat enough.

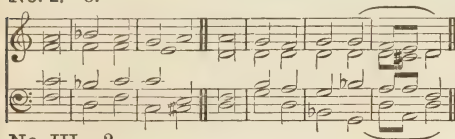
27 He caused the east-wind to blôw ún·der heaven : and through his pôwer·he brought in the south-west-wind.

28 He rained flesh upôn them as thîck as dust : and feathered fôwls líke as the sand of the sea.

29 He let it fáll among their tents : even round abòut·their há·bi·tá·tion.

30 So they did eat, and were well filled ; for he gáve them their ówn de·sire : they wêre not dis·ap·point·ed of their lust.

No. I. 3.



No. II. 3.



No. III. 2.



mf 31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slêw the wêalth·iest of them : yea, and smote down the chosen mên that wêre in Is·ra·vêl.*

32 But for all this they sín·ned·yet more : and believed nót his won·drous·wôrks.

33 Therefore their dâys did he consúme in vanity : ând their yêars in trou·blê.

34 When he slêw them, they soúght him : and turned them early, ând enquir·ed af·ter·Gôd.

35 And they remêmb·ered that Gôd was·their strength : and that the high Gôd was theîr re·deem·ër.

36 Nevertheless, they did but flátter him with their mouth : and dissêmbled with him in their tóngue.

37 For their hêart was not whôle with him : neither continued they stêdfast ín his co·venânt.

38 But he was so merciful, tât he *p* forgáve their mis·deeds : ând destróy·ed them nót.

39 Yea, many a time túrned he his wráth a·way : and would not suffer his whôle displea·sure to arise.

40 For he considered tât they wêre but flesh : and that they were even a wind that passeth awây, and cóm·eth not again.

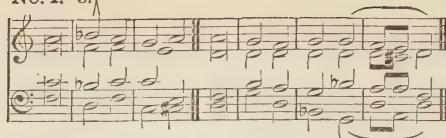
41 Many a time did they provôke him *mf* ín the wilderness : and gríev·ed him ín the de·sêrt.

42 They turned bâck, and témp·t·ed God : and moved the Hôly Óne in Is·ra·vêl.

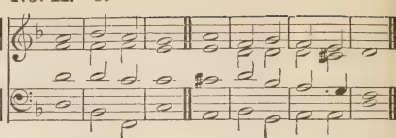
43 They thóught nót of his hand : and of the day when he delivered them fróm the hánd of the e·nêmy ;

44 How he had wrought his mîracles in Ê·gypt : and his wônders in the fîeld of Zo·ân. [45 He

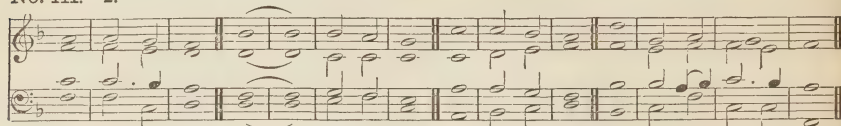
No. I. 3.



No. II. 3.



No. III. 2.



45 He turned their wâters ín-to blood : so that they mîght not drînk of the rî-vêrs.

46 He sent lice among them, and devôur-ed them up : and frôgs to-de-stry thém.

47 He gave their fruit ânto the cá-ter-pillar : and their labour ânto the grâss-hop-pêr.

48 He destroyed their vînes with haÿl-stones : and their mûlberry-trêes with the frôst.

49 He smote their câttle also with

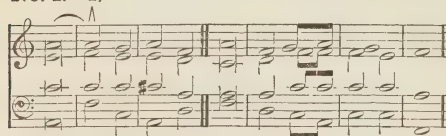
haÿl-stones : and their flocks with hôt thun-der-bôlts.

50 He cast upon them the furiousness of his wrath, ânger, displea-sure, and trouble : and sent êvil ân-gels-a-mong thém.

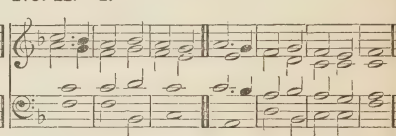
51 He made a way to his indignation, and spared nôt their sôul from death : but gave their life ôver to the pes-tîlence ;

52 And smote âll the fîrst-born-in Egypt : the most principal and mightiest ín the dwêll-ings of Hâm.

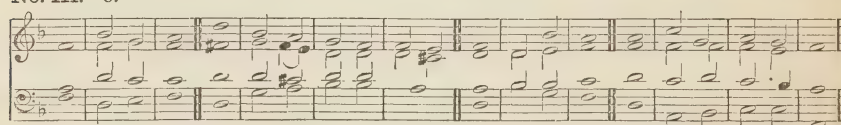
No. I. 4.



No. II. 4.



No. III. 3.



p 53 But as for his own people, he lêd them fôrth like sheep : and carried them ín the wîl-derness like a flock.

54 He brought them out safely, thât they shôuld not fear : and overwhêlmed their é-nemies with the sea.

55 And brought them within the borders ôf his sanc-tu-ary : even to his mountain which he pûrchased with his right hand.

56 He cast out the hêathen ál-so-be-fore-them : caused their land to be divided

among them for an heritage, and made the tribes of Ísrael to dwêll in their tents.

57 So they tempted, and displeased *mf* the môst high God : and képt not his tes-ti-mo-nies ;

58 But turned their backs, and fell away lîke their fôre-fathers : stârtîng asîde lîke-a bro-ken bow.

59 For they grieved him wîth their *2d Pt* hîll-altars : and provoked him to dispîease with their í-mages.

60 When God heard this, he was wroth : and took sôre displeasure at Is-ravel.

61 So that he forsook the tâberná-cle in Silo : even the têt that he had pitch-ed a-mông men.

62 He delivered their pôwer in-to cap-tivity : and their beauté in-to the e-nemy's hand.

63 He gave his people over also in-to the sword : and was wroth with his in-hê-ritance.

64 The fire consumed their yôung men : and their maidens were not giv-en to mâr-riage.

65 Their pîests were sláin with the sword : and there were no wîdows to máke lamen-tä-tion.

f 66 So the Lord awaked as ône out of sleep : and like a gî-ant re-fresh-ed with wine.

67 He smote his enemies in the hîn-der parts : and put them to a-per-pe-tual shame.

68 He refused the tâberná-cle of Joseph : and chôse not the tribe of E-phraim ;

69 But chôse the tribe of Judah : even the hill of Sîon which he lôv-ed.

70 And there he bûilt his tèm-ple on high : and laid the foundation of it like the ground which he hath máde con-ti-nual-ly.

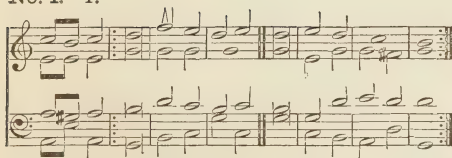
71 He chose Dâvid ál-so his servant : *p* and tók him away from the shêep-folds.

72 As he was following the ewes grêat with yôung ones he took him : that he might feed Jacob his people, and Israel his in-hêrit-ance.

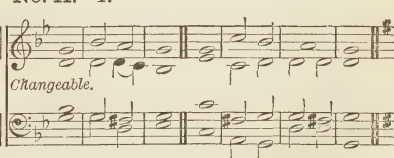
73 So he fed them with a fâithful and true heart : and rûled them prudently with all his power.

MORNING PRAYER.

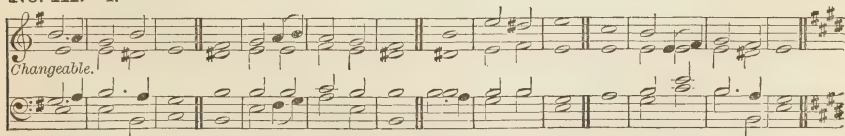
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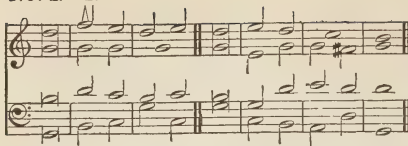
PSALM lxxix. *Deus, venerunt.*

mf O GOD, the heathen are cômè into thîne in-heritance : thy holy temple have they defiled, and mâde Jerú-salem an heap of stones.

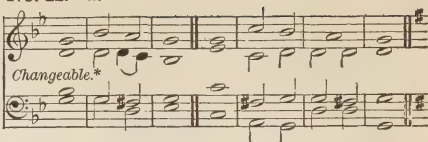
2 The dead bodies of thy servants have they given to be meat unto the fôwls of the air : and the flesh of thy sâints unto the bêasts of the land.

3 Their blood have they shed like water [on

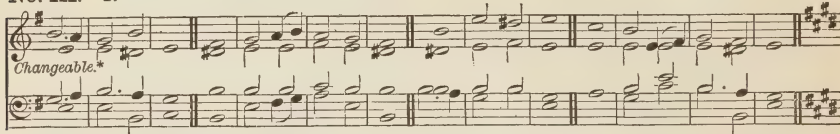
No. I. 1.



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No. III. 1.



on every sîde of Jerú-sa-lem : ând there was nò man to bü-ry-them.

4 We are become an ôpen shâme to our enemies : a very scorn and derision unto thên that are roun-d a-bôut us.

p 5 Lord, how lông wilt thou be angry : shall thy jealousy brûn like fire for è-ver ?

6 Pour out thine indignation upon the hêathen that have not known thee : and upon the kingdoms that hâve not cáll-ed-up-on thy Name.

7 For thêy have devôur-ed Jacob : and laïd wâste his dwell-ing-place.

pp 8 Remember not our old sins, but have mercy upôn us, and thât soon : for we are côm-e to grêat mî-sery.

9 Help us, O God of our salvation, for the glôry ôf thy Name : O deliver us, and be merciful ûnto our sins, for thy Nâme's sake.

10 Whêre-fore do the hêa-then say : Whêre is now their God ?

11 O let the vengeance of thy sêrvants' blôod that-is shed ; be openly shewed upôn the hêa-then in our sight.

p 12 O let the sorrowful sighing of the prisoners côm-e be-fore-thee : according to the greatness of thy power, preserve thou thôse thât are-ap-point-ed to-die.

13 And for the blasphemy wherewith our nêighbours have blasphem-ed thee : reward thou them, O Lord, sevenfôld ûn-to-their bö-som.

14 So we, that are thy people, and sheep of thy pasture, shall gîve thee thânk-s for ever : and will alway be shewing forth thy praise from generâtion to gê-ne-râ-tion.

PSALM lxxx. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thoumg that leade-st Jôseph like a sheep : shew thyself also, thou that sittest upôn the che-ru-bims.

2 Before Ephraim, Bênjâmin, ând Ma-nasses : stir up thy strêngth, and côm-e, and hêlp us.

3 Tûrn us agâin, O God : shew the light 2d Pt. of thy côm-tenance, and wê shall be whole.

4 O Lôr-d Gôd of hosts : how long wilt thou pp be angry with thy péo-ple that prây-eth ?

5 Thou feedest them with the brêad of tears : and gîvest them plênteousnêss of tears to drink.

6 Thou hast made us a very strîfe ûn-to-our neigbours : ând our è-nemies laugh us to-scorn.

7 Turn us agâin, thou Gôd of hosts : shew the light of thy côm-tenance, and wê shall be whole.

8 Thou hast brought a vîne ôut of Egypt : p thou hast cast ôut the hêa-then, and plant-ed it.

9 Thou mâdest rôm for it : and when it had tâken rôt it fill-ed the-land.

10 The hills were covered with the shâ-dow of it : and the boughs thereof were like the gôod-ly ce-dar-trees.

11 She stretched out her brânces ûn-to-the sea : and her boughs ûn-to-the ri-ver.

12 Why hast thou then brôken dôn her hedge : that all thêy that go by pluck off her grapes ?

13 The wild boar out of the wôod doth rôt it up : and the wild bêasts of the fîeld de-vôur it.

pp 14 Turn thee again, thou God of hosts, lôok dôwn from heaven : behôld, and vî-sit this vine ;

15 And the place of the vineyard that thy rîght hánd hath planted : and the brach that thou mâdest so strông for thy-self.

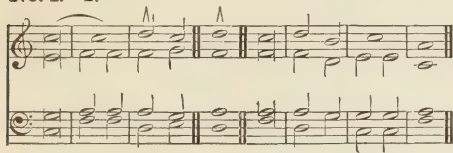
16 It is burnt with fîre, and cût down : and they shall pêrish at the rebúke of thy cõun-tenance

17 Let thy hand be upon the mân of thy rîght hand : and upon the son of man, whom thou mâdest so strông for-thine ôwn self.

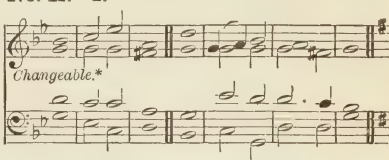
18 And so will not wê go báck from *mf* thee : O let us live, ând we shall cáll up-on thy Name.

19 Turn us again, O Lôrd Gód of hosts : shew the light of thy cõuntenance, and wê shall be whole.

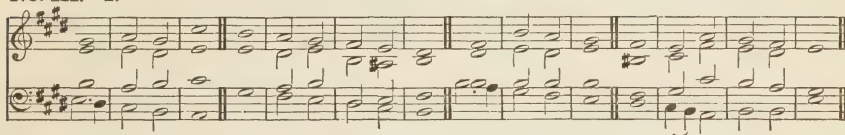
No. I. 2.



No. II. 2.



No. III. 2.

PSALM LXXXI. *Exultate Deo.*

mf SING we merrily ûnto Gód our strength : make a cheerful noise ûnto the Gód of Jä-cob.

2 Take the psâlm, bring hí-ther the tabret : the mêrry hárp with the lute.

3 Blow up the trumpet in the nêw-moon : even in the time appointed, and upôn our só-lemn fêast-day.

p 4 For this was made a státute for Ís-ra-el : and a lãw of the Gód of Jä-cob.

5 This he ordained in Jôseph for a tés-ti-mony : when he came out of the land of Egypt, and had hêard a strânge lãn-guage.

mf 6 I eased his shôulder fróm the burden : and his hands were delîvered fróm mak-ing the pots.

7 Thou calledst upon me in troubles, and I delf-vered thee : and heard thee what time as the stórm fell upôn thee.

8 Í prôv-ed thee also : ât the wã-ters ôf strife.

9 Hear, O my people, and I will assûre thee, O Ís-ra-el : if thou wilt héark-en un-to me,

10 There shall no strânge gód be in thee : neither shalt thou wôrship á-ny o-ther god.

11 I am the Lord thy God, who brought *2d Pt.* thee ôut of the lãnd of Egypt : open thy mouth wîde, and Í shall fill it.

12 But my peôple wôuld not hêar my voice : and Ísrael wôuld not obêy me.

13 So I gave them ûp unto their ôwn hearts' lusts : and let them follow their ôwn imã-gi-nã-tions.

14 O that my people wôuld have *p* hêarkened ún-to me : for if Ísrael had wãlk-ed in my ways,

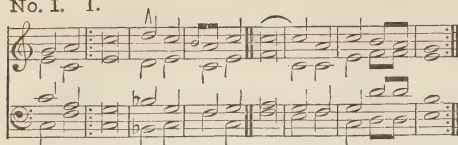
15 I should sôon have put dôwn their enemies : and turned my hánd agâinst their ad-versãries.

16 The haters of the Lord shôuld have been fôund liars : but their time shôuld have endûr-ed for ë-ver.

17 He should have fed them also with the fînest whêat-flour : and with honey out of the stony rock shôuld I have sã-tis-fîed thee.

EVENING PRAYER.

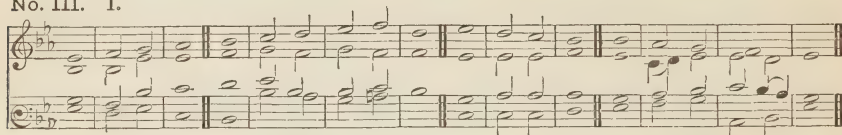
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lxxxii. *Deus stetit.*

f GÖD¹ standeth in the congrega-tion of
princes : hē is a Jūdge a-mūng gods.
2 How long will ye gīve wrōng
judgment : and accept the pērsōns ōf the
ungōd-ly ?

3 Dēfēnd the pōor and fatherless : see
that such as are in nēed and necēs-sity
hāve right.

4 Dēlīver the out-cast and poor : save
them from the hānd ōf the ungōd-ly.

mf 5 They will nōt be lēarned nor
understand, but wālk on stīll in darkness :
all the foundātions of the eārth are out of
course.

6 I have sād, Yē are gods : and ye are
all the children ōf the mōst High-est.

7 But yē shall dē like men : and fāll
like ōne of the prīn-cēs.

f 8 Arise, O God, and jūdge thōu the
earth : for thou shalt take all hēathen to
thīne in-he-ri-tance.

PSALM lxxxiii. *Deus, quis similis ?*

mf H OLD not thy tongue, O God, kēep not
stīll silence : rēfrāin not-thy-self,
O God.

2 For lo, thine ēnemies māke a
murmuring : and they that hāte thee have
līft up their head.

3 They have imagined crāftily against
thy people : and taken cōnsel against thy
se-cret ones.

4 They have said, Come, and let us
root them out, that thēy be nō more a
people : and that the name of Israel may
be nō more in remēm-brance.

5 For they have cast their heads to-gēther
with ōne con-sent : and āre confē-derate
against thee ;

6 The tabernacles of the Edomites, ānd
the Is-mael-ites : the Mōabītes, and
Hāgar-ens ;

7 Gebal, and Āmmon, and Ā-ma-lek : the
Philistines, with thēm that dwell at Tyre.

8 Assur ālso is join-ed with-them : ānd
have hōl-pen the chil-dren of Lot.

9 But do thou to them as ānto the *f*
Mā-dian-ites : unto Sisera, and unto Jabin
āt the brook of Ki-son ;

10 Whō pé-rish'd at Endor : and
becāme as the dūng ōf the earth.

11 Make them and their prīnces like
Ō-reb and Zeb : yea, make all their princes
like as Zēba ānd Sal-mā-na ;

12 Who say, Lēt us tākē to-our-selves :
the hōuses of Gōd in possēs-sion.

13 O my God, make them līke ūn-to-a
wheel : ānd as the stūb-ble befōre the
wind ;

14 Like as the fire that bŭrneth ūp the
wood : and as the flāme that consŭm-eth the
mōun-tains.

15 Persecute them ēven sō with thy
tempest : and māke them āfrāid with
thy storm.

16 Make their fāces ashām-ed, O Lord :
thāt thēy may seek thy Name.

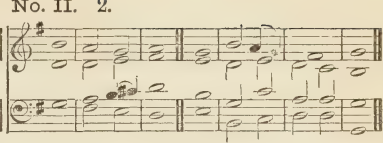
17 Let them be confounded and vexed
ēver mōre and mōre : let them be pŭt to
shāme, and pē-rish.

18 And thēy shall know that thōu,
whose Nāme is Je-hovah : art only the
mōst Hīgh-est ō-ver āll the earth.

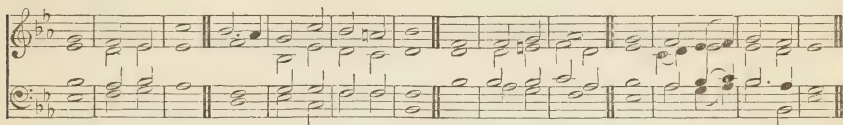
No. I. 2.



No. II. 2.



No. III. 2.

PSALM lxxxiv. *Quam dilecta!*

mf **O** HOW amiable are thy dwellings :
thou Lord of hosts !

2 My soul hath a desire and longing to
enter into the courts of the Lord : my
heart and my flesh rejoice in the living
God.

3 Yea, the sparrow hath found her an
house, and the swallow a nest where she
may lay her young : even thy altars, O
Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy
house : they will be al-way praising
thee.

5 Blessed is the man whose strength
is in thee : in whose heart are thy ways.

6 Who going through the vale of
misery use it for a well : and the pools are
filled with water.

2d Pt. 7 They will go from strength to
strength : and unto the God of gods
appeareth every one of them in Si-on.

p 8 O Lord God of hosts, hear my
prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and
look upon the face of thine Anointed.

10 For one day in thy courts : is better
than a thousand.

11 I had rather be a door-keeper in
the house of my God : than to dwell
in the tents of ungodliness.

12 For the Lord God is a light
and defence : the Lord will give grace
and worship, and no good thing shall he
withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the
man that putteth his trust in thee.

PSALM lxxxv. *Benedixisti, Domine.*

LORD, thou art become gracious
unto thy land : thou hast turned
away the captivity of Jacob.

2 Thou hast forgiven the offence of thy
people : and covered all their sins.

3 Thou hast taken away all
thy displeasure : and turned thyself
from thy wrathful indignation.

4 Turn us then, O God our Saviour :
and let thine anger cease from us.

5 Wilt thou be displeased at us for-
ever : and wilt thou stretch out thy
wrath from one generation to another ?

6 Wilt thou not turn again, and
quick-en us : that thy people may rejoice
in thee ?

7 Shew us thy mercy, O Lord : and
grant us thy salvation.

8 I will hearken what the Lord God
will say concerning me : for he shall
speak peace unto his people, and to his
saints, that they turn not again.

9 For his salvation is nigh them that
fear him : that glory may dwell in our
land.

10 Mercy and truth are met to-gether :
righteousness and peace have kissed each
other.

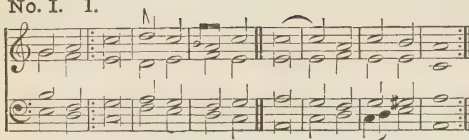
11 Truth shall flourish out of the
earth : and righteousness hath looked down
from heaven.

12 Yea, the Lord shall shew
loving-kindness : and our land shall give
her increase.

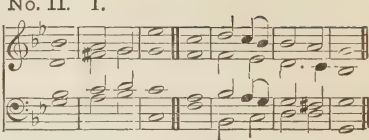
13 Righteousness shall go before him :
and he shall direct his going in the way.

MORNING PRAYER.

No. I. 1.



No. II. 1.



No. III.

PSALM lxxxvi. *Inclina, Domine.*

mf **B**ÖW ' down thine êar, O Lórd, and hear-me : for Í am póor, and-in mi-se-ry.

2 Preserve thou my sôul, for Í am holy : my God, save thy sêrvant that put-teth his trust in thee.

3 Be merciful ûnto mé, O Lord : for I will câll daf-ly upôn thee.

4 Cômfort the sôul of thy servant : for unto thee, O Lórd, do I líft up my soul.

5 For thou, Lórd, art góod and gracious : and of great mercy unto all thém that câll up-ôn thee.

6 Give ear, Lórd, ún-to my prayer : and pònder the vóice of my hum-ble desires.

1 Pt. 7 In the time of my trôuble I will câll up-on thee : fôr thóu hear-est me.

f 8 Among the gods there is none líke unto thée, O Lord : there is not one that can dô as thóu dô-est.

9 All nations whom thou hast made shall come and wôrship thée, O Lord : and shall gló-ri-fy thy Name.

10 For thou art great, and dôest wón-drous things : thóu art God a-lone.

11 Teach me thy way, O Lord, and Í will wâlk in thy truth : O knit my heart unto thée, that Í may fear thy Name.

12 I will thank thee, O Lord my Gôd, with áll my heart : and will praise thy Náme for e-ver-more.

13 For grêat is thy mér-cy tow'r-d-me : and thou hast delivered my sôul fróm the ne-thermost hell.

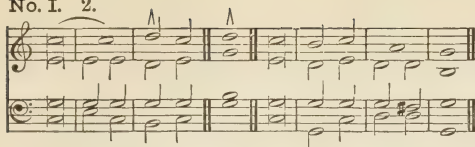
14 O God, the prôud are risen against *p* me : and the congregations of naughty men have sought after my soul, and have nôt set thée be-fore their eyes.

15 But thou, O Lord God, art fíll of compás-sion and mercy : long-súffering, plén-teous in good-ness and truth.

16 O turn thee then unto mé, and have mér-cy up-on-me : give thy strength unto thy servant, and hêlp the sôn of-thine hând-maid.

17 Shew some token upon me for good, that they who hate me may sêe it, and bê a-shamed : because thou, Lord, hast hôlpén mé, and comfort-ed me.

No. I. 2.

PSALM lxxxvii. *Fundamenta ejus.*

mf HER foundations are upōn the hō-ly hills : the Lord loveth the gates of Sion more than āll the dwēll-ings of Jā-cob.

2 Very excellent things are spō-ken of thee : thōu ci-ty of God.

3 I will thīnk upōn Rahab and Bā-by-lon : with thēm that knōw me.

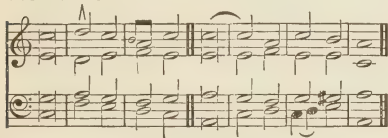
4 Behold yē the Phī-listines also : and they of Tyre, with the Morians ; lō, thēre was he born.

5 And of Sion it shall be reported that hē was bōrn in-her : ānd the most Hīgh shall stā-blish-her.

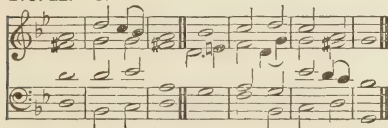
6 The Lord shall rehearse it when he writeth up the people : thāt hē was bōrn there.

7 The singers also and trūmpeters shāll hē-re-hearse : Āll my fresh springs shall be in thee.

No. I. 3.



No. II. 3.

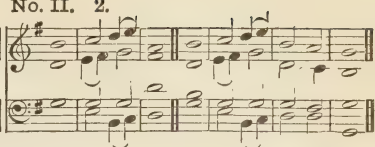
PSALM lxxxviii. *Domine Deus.*

mf LORD GOD of my salvation, I have cried dāy and nīght be-fore thee : O let my prayer enter into thy presence, incline thine ēar un-to my cāll-ing.

p 2 For my sōul is fūll of trouble : and my life drāweth nīgh un-to hell.

3 I am counted as one of them that go

No. II. 2.



dōwn in-to the pit : and I have been ēven as a mān that hath nō strength.

4 Free among the dead, like unto them that are wōunded, and līe in the grave : who are out of remembrance, and are cūt away from thy hand.

5 Thou hast laid me in the lōw-est pit : in a place of dārk-ness, and in the deep.

6 Thine indignation lieth hārd up-on-me : and thou hast vēxed mē with āll thy storms.

7 Thou hast put away mine acquāintance fār from-me : and made me to bē abhōr-red of them.

8 I ām so fāst in prison : thāt I cān-not gēt forth.

9 My sight fāileth for vē-ry trouble : 2d. Lord, I have called dāily upōn thee, I have stretched fōrth my hānds un-to thee.

10 Dost thou shew wōnders among them dead : or shall the dead rise up āgain, and praise thee ?

11 Shall thy loving-kindness be shōwed in the grave : or thy fāithfulness in de-struc-tion ?

12 Shall thy wondrous wōrks be knōwn in the dārk : and thy righteousness in the land where āll things are for-gōt-ten ?

13 Unto thēe have I cried, O Lord : and early shall my prāyer cōme be-fōre thee.

14 Lord, why abhōrest thōu my sōul : *p* and hidest thōu thy fāce frōm me ?

15 I am in misery, and like unto him thāt is at the pōint to die : even from my youth up thy terrors have I sūffered with a trou-bled mind.

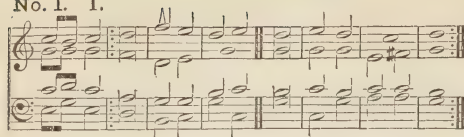
16 Thy wrathful displeasure gōeth ó-ver me : and the fēar of thēe hath undōne me.

17 They came round ābōut me dāf-ly like water : and compassed mē togē-thervon eve-ry side.

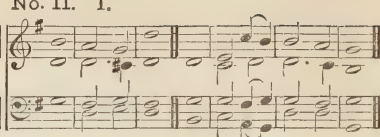
18 My lovers and friends hast thou pūt away from-me : and hid mine acquāintance out of my sight.

EVENING PRAYER.

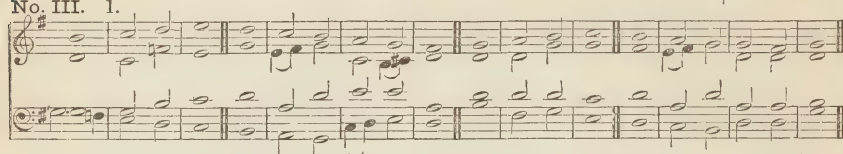
No. I. 1.



No. II. 1.



No. III. 1.

PSALM LXXXIX. *Misericordias Domini.*

mf MY song ' shall be alway of the loving-kindness of the Lord ; with my mouth will I ever be shewing thy truth from one generâtion to a-nö-ther.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stâblish in the hëa-vens.

3 I have made a cövenant with my chosen : I have swö'm unto Dä-vid-my sêr-vant ;

4 Thy sêd will I stä-blish-for ever : and set up thy throne from one generâtion to a-nö-ther.

f 5 O Lord, the very heavens shall praise thy wön-drous works : and thy truth in the cöngregä-tion of the saints.

6 For who is hë among the clouds : that shall bë compär-ed un-to the Lord ?

Pt. 7 And what is hë among the gods : that shall bë like un-to the Lord ?

8 God is very greatly to be feared in the cöuncil of the saints : and to be had in reverence of all thëm that are röund a-böüt him.

9 O Lord God of hosts, whö is like unto thee : thy truth, most mighty Lörd, is on eve-ry side.

10 Thou rulest the râging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Êgypt, and deströy-ed it : thou hast scattered thine enemies abroad with thy migh-ty arm.

12 The heavens are thine, the êarth ä-l-so is thine : thou hast laid the

foundation of the round wörl'd, and äll that there-in is.

13 Thou hast made the nörth and the south : Tabor and Hêrmon shall rejoice in thy Name.

14 Thou hast a migh-ty arm : strong is thy hând, and high is thy right hand.

15 Righteousness and equity are the habitâtion of thy seat : mercy and trüth shall gö be-fore thy face.

16 Blessed is the people, O Lörd, that *mf* can rejoice in thee : they shall wälk in the light of thy cöün-tenance.

17 Their delight shall be dâily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glöry of their strength : and in thy loving-kindness thou shalt lift up thy horns.

19 For the Lörd is our de-fence : the Hôly One of Is-rä-el is our King.

20 Thou spakest sometime in visions *f* unto thy säints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the pëo-ple.

21 I have fôund Dä-vid-my servant : with my höly öil have I a-noint-ed him.

22 My hând shall höld him fast : and my ärm shall strength-en him.

23 The enemy shall not be äble to dö him violence : the son of wickedness shall not hurt him.

24 I will smite down his fôes before his face : and plägue them that häte him.

25 My truth also and my mëry shall bë with him : and in my Nämë shall his hörn bë exält-ed.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thóu art my Father : my Gôd, and my stróng sal-vá-tion.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

2d Pt. 30 His seed also will I make to endure for ever : and his throne as the days of heaven.

mf 31 But if his children forsake my law : and walk not in my judgments ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

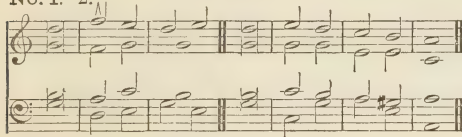
33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail Dá-vid.

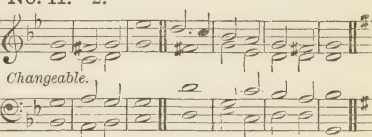
35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

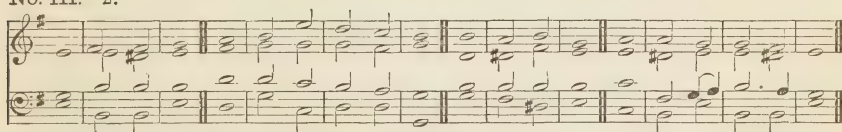
No. I. 2.



No. II. 2.



No. III. 2.



p 37 But thou hast abhorred and forsaken thine A-nointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

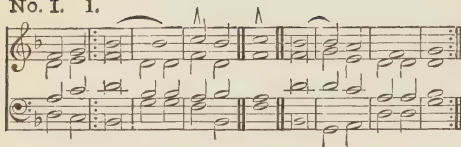
48 Lord, where are thy old loving-kindnesses : which thou swarest unto Dá-vid in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

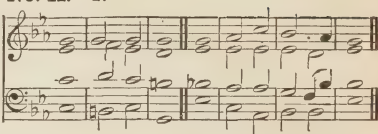
50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine A-nointed : Praised be the Lord for evermore. Amen, and A-men.

MORNING PRAYER.

No. I. 1.



No. II. 1.



No. III. 1.

PSALM xc. *Domine, refugium.*

PLÖRD, ' thöu hast béen our refuge :
from one generátion tó a-nö-ther.

2 Before the mountains were brought
forth, or ever the éarth and the wörl'd
were made : thou art God from everlásting,
and wörl'd with-öut end.

3 Thou túrnest mán to-de-struction :
again thou sayest, Cöme agáin, ye chil-dren
of-men.

4 For a thousand years in thy síght áre
but-as yesterday : seeing that is pást as a
wách in the night.

5 As soon as thou scatterest them they
are éven ás a sleep : and fade awáy
súd-denly like the-grass.

6 In the morning it is gréen, and
grow-eth up : but in the evening it is cut
down, dried úp, and wíther-ed.

7 For we consume awáy in thy
dis-pleasure : and are afraid at thy
wráthful ín-dig-ná-tion.

8 Thou hast sêt our mîs-deeds be-
fore-thee : and our secret sîns in the líght
of-thy cöun-tenance.

9 For when thou art angry áll our dáy's

are gone : we bring our years to an end,
as it wêre a tale that is told.

10 The days of our age are threescore
years and ten ; and though men be so
strong that they cöme to fôur-score years :
yet is their strength then but labour and
sorrow ; so soon pásseth it awáy, and we
are gone.

11 But who regârdeth the pówer of-thy
wrath : for even thereafter as a man
feareth, sô is thy dis-plêa-sure.

12 So têach us to núm-bervour days :
that we may apply our héarts unto
wis-dom.

13 Turn thee again, O Lôrd, át the last : *mf*
and be grâcious ún-to-thy sêr-vants.

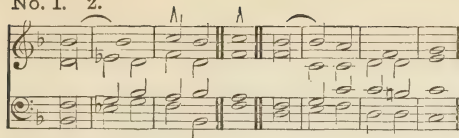
14 O satisfy us with thy mêrcy, and
thát soon : so shall we rejoice and be
glad áll the dáy's of our life.

15 Comfort us again now after the tíme
that thou hast plágu-ed us : and for the
years whereín we have súf-fer'd-ad-vêr-sity.

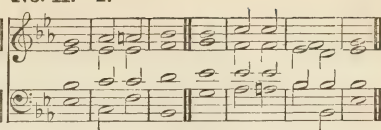
16 Shêw thy sêr-vants-thy work : and
their children thy glö-ry.

17 And the glorious Majesty of the Lôrd
our Gôd be-up-on-us : prosper thou the
work of our hands upon us, O prôspér thóu
our han-dy-work.

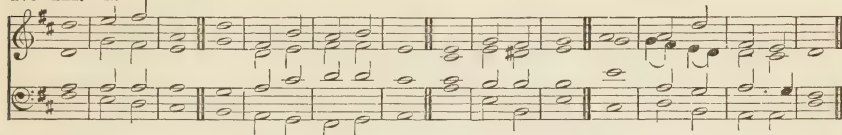
No. I. 2.



No. II. 2.



No. III. 2.

PSALM xci. *Qui habitat.*

mf **W**HOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

p 9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

2d Pt. 13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM xcii. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most High-est ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : *mf* thy thoughts are very deep.

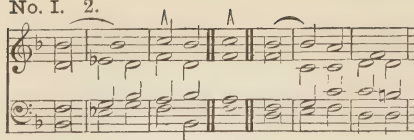
6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the *2d Pt* grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most High-est for ever more.

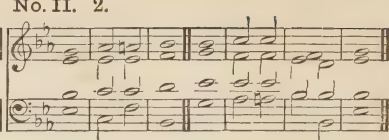
8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

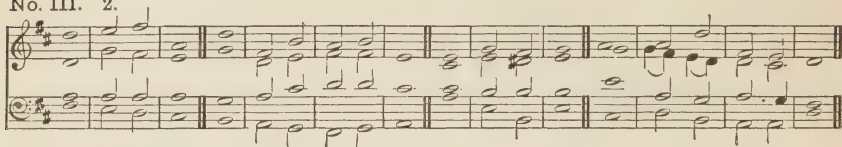
No. I. 2.



No. II. 2.



No. III. 2.



10 Mine eye also shall sêe his lûst
of mine enemies : and mine ear shall hear
his desire of the wicked that arise up
a-gainst me.

p 11 The righteous shall flourish like a
palm-tree : and shall spread abroad like
a cé-dar in Li-banus.

12 Such as are plânted in the hóuse

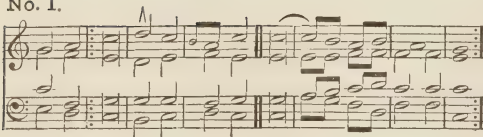
of the Lord : shall flourish in the còurts
of the hóuse of our God.

13 They also shall bring forth more
fruit in their age : and shall be fât and
wêll-li-king.

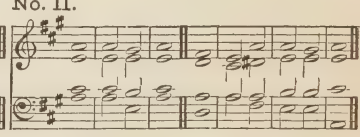
14 That they may shew how true the
Lôrd my strêngth is : and that there is
nô unright-eous-ness in him.

EVENING PRAYER.

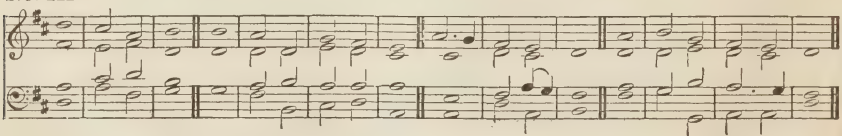
No. I.



No. II.



No. III.



PSALM xciii. *Dominus regnavit.*

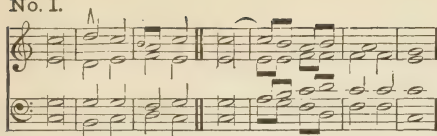
mf **T**HË ¹ Lord is King, and hath pôut on glô-
rious ap-parel : the Lord hath put on his
appârel, and gîrded him-self with strength.

2 He hath made the rôund world so
sure : thât it cannot be môv-ed.

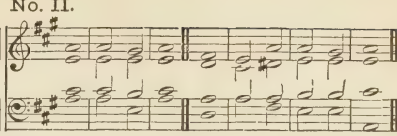
3 Ever since the world began hâth
thy séat been pre-pared : thou ârt from
é-ver-lâst-ing.

4 The floods are risen, O Lord, the fîoods *f*
have lift up their voice : the fîoods lift up
their waves.

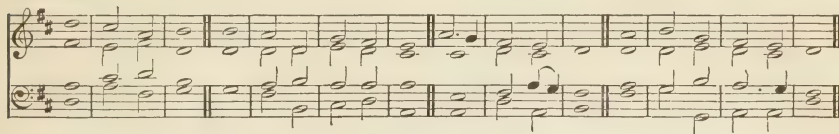
No. I.



No. II.



No. III.



5 The waves of the sea are mighty, and
rage horribly : but yet the Lord, who
dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very
sure : holiness becometh thine house for
ever.

PSALM xciv. *Deus ultionum.*

f O LORD God, to whom vengeance be-
longeth : thou God, to whom
vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and
reward the proud after their deserving.

p 3 Lord, how long shall the ungodly tri-
umph : how long shall the ungodly triumph ?

4 How long shall all wicked doers
speak so disdainfully : and make such
proud boastings ?

5 They smite down thy people, O
Lord : and trouble thine heritage.

6 They murder the widow, and the
stranger : and put the fatherless to
death.

d Pt. 7 And yet they say, Tush, the Lord
shall not see : neither shall the God of
Jacob regard it.

mf 8 Take heed, ye unwise among the
people : O ye fools, when will ye
understand ?

9 He that planted the ear, shall he not
hear : or he that made the eye, shall he
not see ?

10 Or he that nurtureth the heathen :
is it he that teacheth man knowledge,
shall not he punish ?

11 The Lord knoweth the thoughts of
man : that they are but vain.

12 Blessed is the man whom thou *p*
chastenest, O Lord : and teachest him in
thy law ;

13 That thou mayest give him patience
in time of adversity : until the pit be
dug up for the ungodly.

14 For the Lord will not fail his people :
neither will he forsake his inheritance ;

15 Until righteousness turn again unto
judgment : all such as are true in heart
shall follow it.

16 Who will rise up with me against *pp*
the wicked : or who will take my part
against the evil-doers ?

17 If the Lord had not helped me : it
had not failed but my soul had been put
to silence.

18 But when I said, My foot hath slept :
thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that
I had in my heart : thy comforts have
refreshed my soul.

20 Wilt thou have any thing to do with *mf*
the stool of wickedness : which imagineth
mischiefs as a law ?

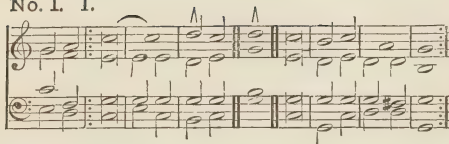
21 They gather them together against
the soul of the righteous : and condemn
the innocent blood.

22 But the Lord is my refuge : and my
God is the strength of my confidence.

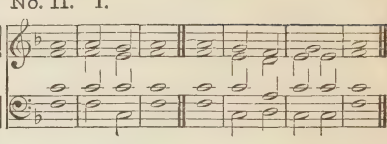
23 He shall recompense them their
wickedness, and destroy them in their
own malice : yea, the Lord our God
shall destroy them.

MORNING PRAYER

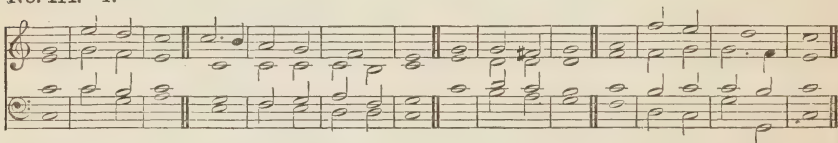
No. I. 1.



No. II. 1.



No. III. 1.

PSALM xcvi. *Venite, exultemus.*

f **Ö** ¹ COME, let us sing ún-to-the Lord :
let us heartily rejoice in the strength
of our sal-vä-tion.

2 Let us come before his prêsence with
thanks-giving : and shew oursêlves glád
in him with psalms.

3 For the Lórd is a grêat God : and a
grêat Kíng above äll gods.

4 In his hand are all the còrners óf the
earth : and the strength of the hìlls is hís
äi-so.

2d Pt. 5 The sea is hís, and hé made-it : and
his hânds prepar-ed-the dry land.

mf 6 O come, let us wôrship and fáll
down : and kneel befóre the Lórd our
Mä-ker.

7 For hé is the Lórd our God : and
we are the people of his pasture, ánd the
shêep of his hand.

p 8 To-day if ye will hear his voice, hârden
nót your hearts : as in the provocation,

and as in the day of temptâtion ín the
wil-derness ;

9 When your fâthers témt-ed me :
próved mé, and saw my works.

10 Forty years long was I grieved with
thís generá-tion, and said : It is a people
that do err in their hêarts, for they háve
not known my ways ;

11 Unto whóm I swáre in-my wrath :
that they shóuld not én-ter into my
rest.

PSALM xcvi. *Cantate Domino.*

O SING ún-to the Lórd a-new song *mf*
sing unto the Lórd, äll the w hóle
earth.

2 Sing unto the Lórd, and praise his
Name : be telling of hís salvá-tion-from
day to day.

3 Declare his hônour ún-to-the heathen :
and his wonders ún-to äll pëo-ple.

4 For the Lord is great, and cännöt

wór-thily be praised : he is môre to be fear-ed than all gods.

5 As for all the gods of the hêathen, they are but idols : but it is the Lórd that made the hêa-vens.

6 Glory and wórship are be-fore him : power and hônour are in his sanc-tua-ry.

f 7 Ascribe unto the Lord, O ye kîndreds of the people : ascribe unto the Lórd wór-ship and pów-er.

8 Ascribe unto the Lord the honour due un-to his Name : bring prêsents, and côme into his courts.

9 O worship the Lórd in the beau-ty of holiness : let the whole êarth stând in awe of him.

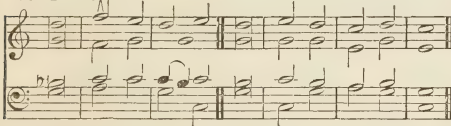
10 Tell it out among the hêathen that the Lórd is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall jûdge the péo-ple right-eously.

11 Let the heavens rejoice, and lét the êarth be glad : let the sea make a nôise, and all that there-in is.

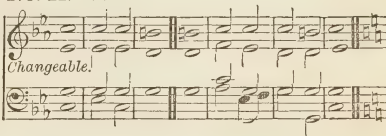
12 Let the field be jôyful, and all that is in it : then shall all the trees of the wôod rejoice be-fôre the Lórd.

13 For he cometh, for he cômeth to jûdge the earth : and with righteousness to judge the world, and the péo-ple with his truth.

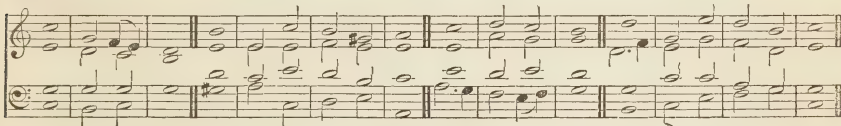
No. I. 2.



No. II. 2.



No. III. 2.

PSALM xcvi. *Dominus regnavit.*

mf THE Lord is King, the êarth may be glád there-of : yea, the multitude of the îsles may be glad there-of.

f 2 Clouds and dârkness are round a-bout him : righteousness and judgment are the hâbitâ-tion of his seat.

3 There shall gô a fire be-fore him : and burn up his ênemies on eve-ry side.

4 His lightnings gave shine un-to the world : the êarth saw it, and was a-fraid.

5 The hills melted like wax at the prêsence of the Lord : at the prêsence of the Lórd of the wôle earth.

6 The hêavens have declâr-ed his righteousness : and all the pêlepe have sêen his glô-ry.

7 Confounded be all they that worship

carved images, and that delîght in vain gods : wórship him, all ye gods.

8 Sion hêard of it, and re-jôiced : and mf the daughters of Judah were glad, because of thy jûdg-ments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exâlted fâr above all gods.

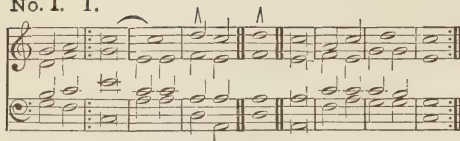
10 O ye that love the Lord, see that ye p hâte the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hând of the ungôd-ly.

11 There is sprûng up a lîght for the righteous : and joyful gladness for sùch as are true-hêart-ed.

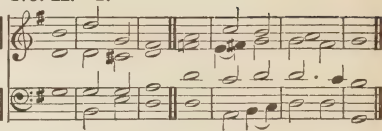
12 Rejôice in the Lórd, ye righteous : and give thanks for a remêmbrance of his hó-liness.

EVENING PRAYER.

No. I. 1.



No. II. 1.



No. III. 1.

PSALM xcvi. *Cantate Domino.*

f **O** ¹ SING unto the Lórd a new song :
fôr hé hath done mar-vellous things.
2 With his own right hând, and with
his hó-ly arm : hath he góttén himsélf
the vic-tory.

mf 3 The Lord declâred hís sal-va-tion : his
righteousness hath he openly shêwed in
the sight of the hêa-then.

4 Hé hath remembered hjs mercy and
truth toward the hoûse of Ís-ra-el : and
all the ends of the world have sêen the
salvá-tion of our God.

f 5 Shew yourselves joyful unto the Lórd,
áll ye lands : sîng, rejoyce, and gîve
thanks.

6 Praise the Lórd upón the harp : sing to
the hârp with a psálm of thanks-giv-ing.

7 With trûmpets ál-so, and shawms :
O shew yourselves jôyful befóre the Lórd
the King.

8 Let the sea make a noise, and áll that
thêre-in is : the round wôrld, and thêy
that dwell therein.

9 Let the floods clap their hands, and
let the hills be joyful togethêr befóre the
Lord : for hê is côme to jûdge the earth.

10 With righteousness shâll he jûdge
the world : ând the pëo-ple with è-quity.

PSALM xcix. *Dominus regnavit.*

THE Lord is King, be the people nôver *f*
só im-patient : he sitteth between the
cherubims, be the êarth never só un-qui-et.
2 The Lórd is gréat in Sion : and hîgh
abôve all pëo-ple.

3 They shall give thânk's ún-to thy
Name : which is gréat, wón-derful, and
hó-ly.

4 The King's power loveth judgment ;
thôu hast prépar-ed equity : thou hast
executed judgment and righteousness in
Jä-cob.

5 O mâgnify the Lórd our God : and
fall down before his fôotstool, for hé is
hó-ly.

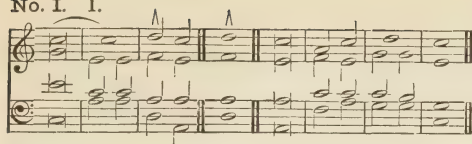
6 Moses and Aaron among his priests, *mf*
and Samuel among such as cáll upón his
Name : these called upón the Lórd, and he
hêard them.

7 He spake unto them ôut of the clôu-dy
pillar : for they kept his testimonies, ând
the lãw that he gâve them.

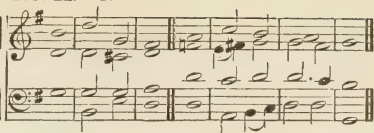
8 Thou hêardest them, O Lórd our
God : thou forgavest them, O God, and
pûnishedst their ôwn in-vên-tions.

9 O magnify the Lord our God, and *f*
worship him upón his hó-ly hill : for the
Lórd our Gód is hô-ly.

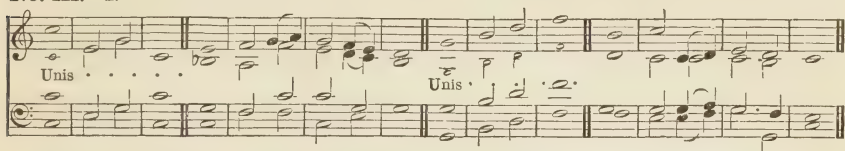
No. I. 1.



No. II. 1.



No. III. 2.

PSALM c. *Jubilate Deo.*

f **O** BE joyful in the Lôrd, áll ye lands :
serve the Lord with gladness, and
come before his pré-sence with a song.

2 Be ye sure that the Lôrd hé is God :
it is he that hath made us, and not we
ourselves ; we are his people, ând the
sheép of his pás-ture.

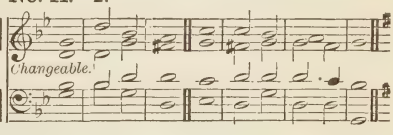
3 O go your way into his gates with
thanksgiving, and into his courts with
praise : be thankful unto him, and spêak
gôod of his Name.

4 For the Lord is gracious, his mêrcy *p*
is é-ver-lasting : and his truth endureth
from générâtion to gé-ne-râ-tion.

No. I. 2.



No. II. 2.

PSALM ci. *Misericordiam et judicium.*

mf **M**Y song shall bê of mér-cy-and
judgment : unto thee, O Lôrd, will I sing.

2 O let me hâve un-der-standing : in
the wâý of god-li-ness.

3 Whên wilt thou côme unto me : I
will wâlk in my hóuse with a per-fect heart.

4 I will take no wicked thing in hand ;
I hâte the sîns of un-faithfulness : there
shall nô such cleâve un-to me.

5 A froward heart shall depârt from
me : I will not knôw a wîck-ed pèr-son.

6 Whoso prîvily slân-dereth his
neighbour : him will I de-stroy.

7 Whoso hath also a proud lôok and
hîgh stomach : I wîl not suf-fer him.

8 Mine eyes look upon such as are
fâithful in the land : thât théy may dwell
with me.

9 Whoso lêadeth a gôd-ly life : hê shall
bé my sèr-vant.

10 There shall no deceitful pèrson
dwêll in my house : he that telleth lîes
shall not tår-ry in my sight.

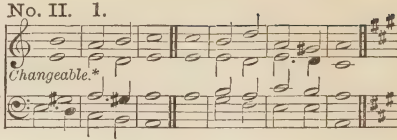
11 I shall soon destroy all the ungôdly
that are in the land : that I may root
out all wicked dôers from the cí-ty of the
Lord.

MORNING PRAYER.

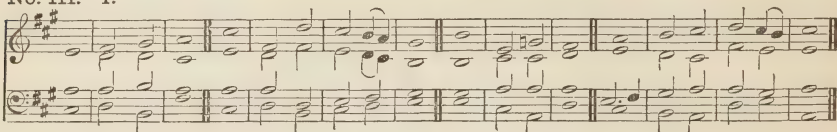
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cii. *Domine, exaudi.*

mf **H**ĒAR ¹ my prāyer, O Lord : and let
my crý-ing cōme un-to thee.

2 Hide not thy face from me in the
tíme of my trouble : incline thine ear
unto me when I call ; O hēar · me, and
that right soon.

pp 3 For my days are consumed away
like smoke : and my bones are burnt
up · as it were a fire-brand.

4 My heart is smitten down, and
withered like grass : sō that I · for-gét to
eat my bread.

5 Fōr the vōice of my groaning : my
bones will scārce cleāve to my flesh.

6 I am become like a pēlican in the
wilderness : and like an owl · that is in
the dē-sert.

7 I have watched, and am ēven as it
were a sparrow : that sitteth alōne · up-on
the hōuse-top.

8 Mine enemies revīle me all the day
long : and they that are mad upon me
are swōrn · to-gē-ther against me.

9 For I have eaten āshes as it were
bread : and mingled · my drīnk with
wēep-ing ;

10 And that because of thine
indignā-tion and wrath : for thou hast
tāken · me up, and cast me down.

11 My dāys are gōne like a shadow :
and I · am wi-thered like grass.

p 12 But, thou, O Lōrd, shalt endure for
ever : and thy remembrance throughout
all gē-ne-rā-tions.

13 Thou shalt arise, and have mērcy
upōn Sion : for it is time that thou have
mercy upōn · her, yēa, the time is come.

14 And why ? thy servants think upōn
her stones : and it pitieth thēm · to sēe
her in the dust.

15 The heathen shall fēar thy Nāme,
O Lord : and all the kīngs of · the eārth
thy Mā-jesty ;

16 When the Lōrd shall buīld up Sion : *mf*
and whēn · his glō-ry shall ap-pear ;

17 When he turneth him unto the
prāyer of the pōor destitute : and despī · seth
nōt their de-sire.

18 This shall be wri-tten for thōse
that come after : and the people which
shāl · be bōrn shall prāise the Lōrd.

19 For he hath looked dōwn from his
sānc-tu-ary : out of the heaven dīd · the
Lōrd be-hōld the eārth ;

20 That he might hear the mournings
of sūch as are in cap-tivity : and deliver
the childrēn · ap-point-ed unto death ;

21 That they may declare the Nāme
of the Lōrd in Sion : and his wōr · ship at
Je-rū-salem ;

22 When the pēople are gā-ther · d-to-
gether : and the kīng · doms al-so, to sērve
the Lōrd.

23 He brought dōwn my strēngth in my *p*
journey : and shōrt-ened my dāys.

24 But I said, O my God, take me not
away in the mīdst of mine age : as for
thy years, they endure throughout all
gē-ne-rā-tions.

25 Thou, Lord, in the beginning hast

* Major if sung to Psalm ciii.

laid the foundation of the earth : and the heavens are the work of thy hands.

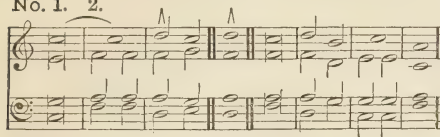
26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change

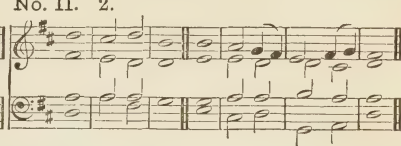
them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

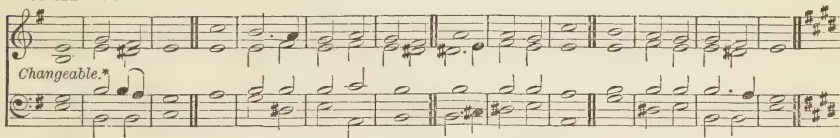
No. I. 2.



No. II. 2.



No. III. 2.

PSALM ciii. *Benedic, anima mea.*

f PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

2d Pt. 5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

mf 6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not always be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from

the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are *p* made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : *2d Pt.* and think upon his commandments to do them.

19 The Lord hath prepared his seat *inmf* in heaven : and his kingdom ruleth over all.

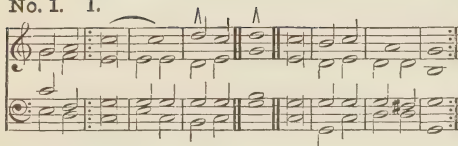
20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

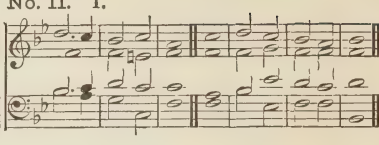
22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

EVENING PRAYER.

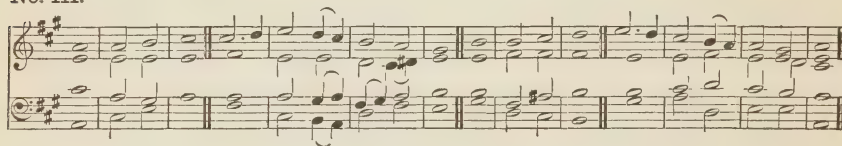
No. I. 1.



No. II. 1.



No. III.

PSALM CIV. *Benedic, anima mea.*

f PRAISE the ¹ Lôrd, Ó my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with má-jesty and-hö-nour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a cür-tain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his an-gels spirits : and his mí-nisters a flam-ing fire.

mf 5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebúke they flee : at the voice of thy thun-der they are afraid.

8 They go up as high as the hills, and down to the váil-leys-be-neath : even unto

the place which thou hast appoint-ed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to co-ver the earth.

10 He sendeth the springs in-to the p rivers : which run a-möng the hills.

11 All beasts of the field drink there-of : and the wild ass-es quench their thirst.

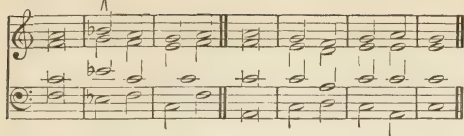
12 Beside them shall the fowls of the air háve their há-bi-tation : and sing among the branch-es.

13 He wátereth the hills from-a-bove : the earth is filled with the fruit of thy works.

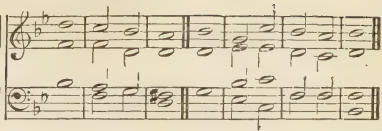
14 He bringeth forth gráss for-the cattle : and green herb for the ser-vice of-men ;

15 That he may bring food out of the 2d Pt. earth, and wine that maketh glád the heart of man : and oil to make him a cheerful countenance, and bread to strength-en mán's heart.

No. I. 2.



No. II. 2.



No. III.



mf 16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath plant-ed ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

p 19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away to-gether : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

mf 24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pas-time therein.

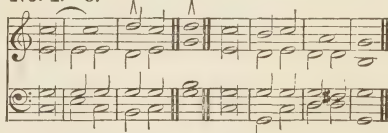
27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

No. I. 3.



No. II. 3.



31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

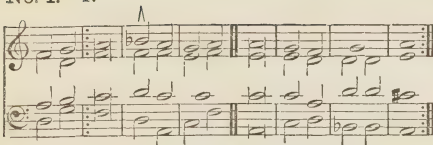
33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

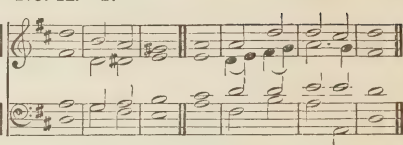
35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord O my soul, praise the Lord.

MORNING PRAYER.

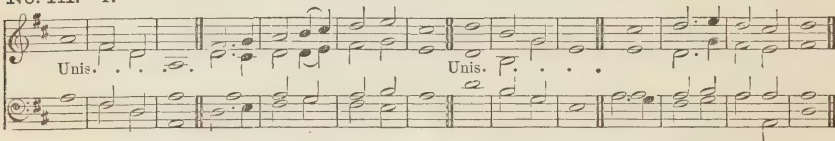
No. I. 1.



No. II. 1.



No. III. 1.

PSALM CV. *Confitemini Domino.*

f **Ö** 'GIVE thanks unto the Lord, and
call upon his Name : tell the people
what things he hath done.

2 O let your songs be of him, and
praise him : and let your talking be of
all his won-drous works.

3 Rejoice in his hó-ly Name : let the
heart of them rejoice that seek the Lord.

4 Sêek the Lórd and his strength :
sêek his fáce e-ver-more.

5 Remember the marvellous wòrks that
hé hath done : his wonders, and the
júdgments of his mouth,

6 O ye seed of Abrahám his servant :
ye children of Já-cob his chö-sen.

mf 7 Hê is the Lórd our God : his
júdgments are in all the world.

8 He hath been alway mîndful of his
có-venant and promise : that he made to
a thóusand gé-ne-rä-tions ;

9 Even the covenant that he mâde with
Á-bra-ham : and the ôath that he swáre
unto Í-saac ;

10 And appointed the same unto Jácob
fór a law : and to Israel for an éverlást-ing
tës-tament ;

11 Saying, Unto thee will I gíve the lánd
of Canaan : the lôt of yóur in-hé-ritance ;

12 When there were yêt but a féw of
them : and thêy strán-gers in the land ; *p*

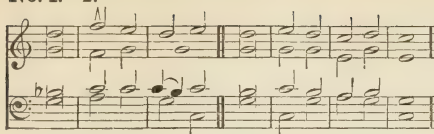
13 What time as they went from one
ná-tion tó a-nó-ther : from one kîngdom to
a-nó-ther pëo-ple ;

14 He suffered nô man to dó them
wrong : but reprovèd éven kîngs for their
sakes ;

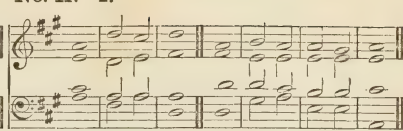
15 Tòuch not míne A-nointed : and dô
my pró-phets nô harm.

16 Moreover, he called for a dêarth
upon the land : and destróyed all the pró-
vi-sion of bread.

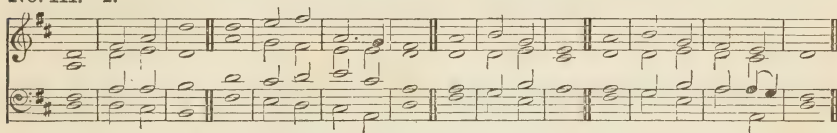
No. I. 2.



No. II. 2.



No. III. 2.



f 17 But he had sênt a mán be-fore them :
even Joseph, who was sôld to be a
bônd-sêr-vant ;

18 Whose fêet they hûrt in the stocks :
the îron ên-tered into his soul ;

19 Until the time câme that his câuse
was known : the wôrd of the Lôrd tri-ed
him.

20 The king sênt, and delî-vered him :
the prince of the pêople lét him gô free.

21 He made him lôrd also ôf his house :
and rôler of áll his sùb-stance ;

22 That he might inform his prínces
âf-ter-his will : and têach his sê-na-tors
wis-dom.

mf 23 Israel also câme ín-to Egypt : and
Jacob was a strânger ín the land of
Ham.

24 And he incréased his pêo-ple ex-
ceedingly : and made them strônger thán
their e-ne-mies ;

25 Whose heart turned sô, that they
há-ted his people : and dealt untrûly with
his sêr-vants.

26 Thên sent he Mó-ses his ser-vant :
and Âaron whóm he had chò-sen.

f 27 And these shêwed his tó-kens a-
mong them : and wônders ín the land of
Ham.

28 He sent dârkness, ánd it was dark :
and they were nôt obé-dient unto his
word.

29 He turned their wâters ín-to blood :
ând slêw their fish.

30 Their lând bráught forth frogs :
yea, êven in their kîngs' chám-bers.

31 He spake the word, and there câme

all mán-ner of flies : and lîce in áll their
quâr-ters.

32 He gâve them háil-stones for rain :
and flâmes of fîre in their land.

33 He smote their vînes ál-so and
fig-trees : and destrôyed the trées that were
in their coasts.

34 He spake the word, and the
grasshoppers came, and câterpillars innu-
me-rable : and did eat up all the grass in
their land, and devôured the fruct of their
ground.

35 He smote all the fîrst-born ín their
land : êven the chief of all their strength.

36 He brought them forth álso with
sîl-ver and gold : there was not ône
feeble pêr-son among their tribes.

37 Egypt was glâd ât their de-parting :
for thêy were afraid ôf them.

38 He spread out a clôud to bé a
covering : and fire to give lîght in the
nîght-sêa-son.

39 At their desîre he bróught quails :
and he fîlled them with the bread of
heaven.

40 He opened the rock of stone, and
the wâters flôw-ed out : so that rivers rân
in the drý plâc-es.

41 For why ? he remêmbered his hól-y p
promise : and Âbrahám his sêr-vant.

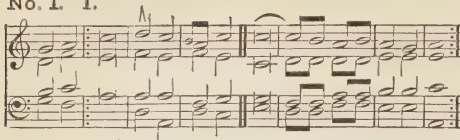
42 And he bróught forth his pêo-ple with
joy : ând his chò-sen with glâd-ness ;

43 And gâve them the lânds of the
heathen : and they took the labours of
the pêople ín pos-sê-sion ;

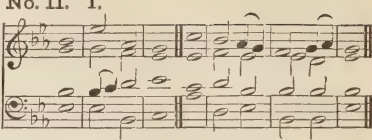
44 Thât they might kêep his statutes :
ând obsêrve his laws.

EVENING PRAYER.

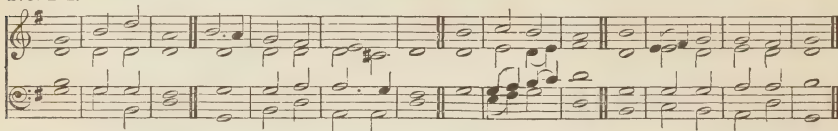
No. I. 1.



No. II. 1.



No. III.

PSALM cvi. *Confitemini Domino.*

f **O** GIVE ! thanks unto the L^ord, for
hé is gracious : and his mércy
endûr-eth-for é-ver.

2 Who can express the nôble ácts of the
L^ord : ôr shéw forth all his praise ?

3 Blessed are they that álway kéepe
judgment : and do right-cous-ness.

p 4 Remember me, O L^ord, according to
the favour that thou béarest ún-to thy
people : O vísit me with thy sal-vá-tion ;

5 That I may see the felicity of thy
chosen : and rejoice in the gladness of
thy people, and give thánks with thíne
in-he-ri-tance.

mf 6 We have sinned with our fathers :
we have done amíss, and dealt wíck-edly.

7 He fathers regarded not thy wonders
in Egypt, neither kept they thy great
góodness in re-membrance : but were
disobedient at the sêa, éven at the Rêd
sea.

8 Nevertheless, he hélped them for his
Náme's sake : that he might máke his
póp-er to be known.

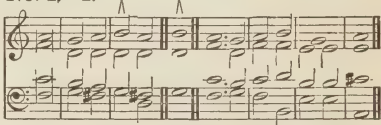
9 He rebuked the Red sea also, and it
was drí-ed up : so he led them through
the dêep, as through a wil-der-ness.

10 And he sáved them from the
ád-versary's hand : and déli-vered them
from the hánd of the e-ne-my.

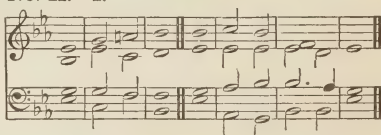
11 As for those that troubled them, the
wát-ers overwhélm-ed them : there wás
not óne of thém left.

12 Then belíevéd thy his words : and
sáng praise ún-to him.

No. I. 2.



No. II. 2.



13 But within a wíle they forgát his
works : and wóuld not a-bíde his
cöün-sel.

14 But lust came upón them in the
wilderness : and they tēpt-ed Gód in the
dē-sert.

15 And he gáve them their de-sire :
and sent léanness with-á1 into their soul.

16 They angered Môses also in the
tents : and Áaron the sáint of the L^ord.

17 So the earth ôpened, and swál-
low'd-up Dathan : and cövered the
cöngrega-tion of A-bí-ram.

18 And the fire wás kindled in their
company : the fláme burnt up the
ungód-ly.

19 They máde a cálf in Horeb : and
wórs shipped the mó1-ten í-mage.

20 Thus they turn-ed their glory : into the similitude of a calf that eat-eth hay.

21 And they forgat God their Saviour : who had done so great things in E-gypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should de-stroy them.

p 24 Yea, they thought scorn of that plea-sant land : and gave no cre-dence un-to his word ;

25 But murmured in their tents : and hearkened not un-to the voice of the Lord.

26 Then lift he up his hand a-against them : to overthrow them in the wil-derness ;

27 To cast out their seed among the nations : and to scat-ter them in the lands.

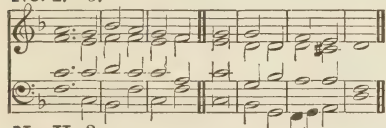
mf 28 They joined themselves unto Ba-al-peor : and ate the of-ferings of the dead.

29 Thus they provoked him to anger with their own in-ventions : and the plague was great a-mong them.

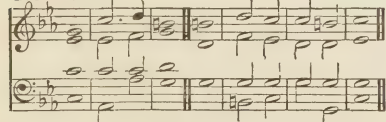
30 Then stood up Phin-ees and prayed : and so the plague ceas-ed.

31 And that was counted unto him for righteousness : among all pos-teri-ties for e-ver-more.

No. I. 3.



No. II. 3.



p 32 They angered him also at the wa-ters of strife : so that he punished Mo-ses for their sakes ;

33 Because they pro-voked his spirit : so that he spake unadvis-edly with his lips.

mf 34 Neither destroy-ed they the heathen : as the Lord com-mand-ed them ;

35 But were min-gled a-mong the heathen : and learn-ed their works.

36 Inasmuch that they worshipped their idols, which turned to their own de-cay : yea, they offered their sons and their daughters un-to de-vils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defil-ed with blood.

38 Thus were they stained with their own works : and went a whoring with their own in-ven-tions.

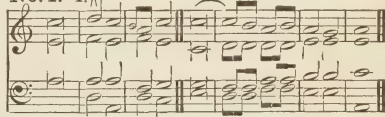
39 Therefore was the wrath of the Lord kindled a-against his people : inasmuch that he abhorred his own in-hé-ritance.

40 And he gave them over in-to the hand of the heathen : and they that hated them were lords o-ver them.

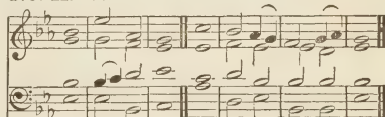
41 Their enemies op-press-ed them : and had them in sub-jec-tion.

42 Many a time did he de-liver them : but they rebelled against him with their own inventions, and were brought down in their wick-edness.

No. I. 4.



No. II. 4.



43 Nevertheless, when he saw their ad-versity : he heard their com-plaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away cap-tive to pi-ty them.

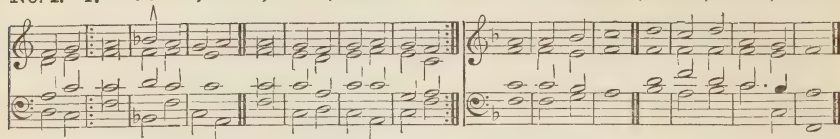
45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlast-ing, and world without end : and let all the peo-ple say, A-men.

MORNING PRAYER.

No. I. 1. Ver. *1-5, *10-12, *17-18, *23-27.

No. II. 1. Ver. *1-5, *10-12, *17-18, *23-27.

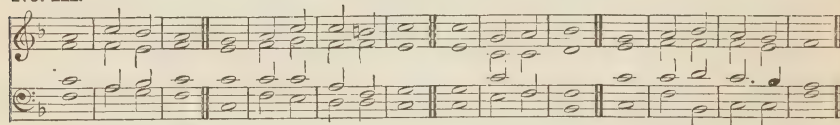


No. I. 2. Ver. †6-9, †13-16, †19-22, †28-43.

No. II. 2. Ver. †6-9, †13-16, †19-22, †28-43.



No. III.

PSALM cvii. *Confitemini Domino.*

mf **O** GIVE ' thanks unto the Lôrd, for hé is gracious : and his mêrcy endûr-eth for è-ver.

2 Let them give thànks whom the Lôrd hath re-deemed : and delivered from the hând of the è-nemy ;

3 And gathered them out of the lands, from the east, and from the west : frôm the nôrth, and from the south.

p 4 They went astray in the wîlderness out of the way : and found no cî-ty to dwell in ;

5 Hûngry and thirsty : their sôul fâint-ed in them.

† 6 So they cried unto the Lôrd in their

trouble : and he delivered thém from their dis-tress.

7 He led them fôrth by the right way : *2d Pt.* that they might gô to the cî-ty where they dwelt.

8 O that men would therefore praise *f* the Lôrd for his goodness : and declare the wonders that he dôeth for the chil-dren of men !

9 For he sâtisfieth the êmp-ty soul : and filleth the hûngry sôul with good-ness

* 10 Such as sit in darkness, and in the *p* shâ-dow of death : being fast bôund in mî-sery and i-ron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the councel of the môst High-est ;

12 He also brought dōwn their hēart through heaviness : they fell dōwn, and there was nōne to hēlp them.

† 13 So when they cried unto the Lōrd in their trouble : he delivereth them out of their dis-tress.

2d Pt. 14 For he brought them out of darkness, and out of the shā-dow of death : and brāke their bōnds in sūn-der.

f 15 O that men would therefore praise the Lōrd for his goodness : and declare the wonders that he dōeth fōr the chil-dren of men !

16 For he hath brōken the gātes of brass : and smitten the bārs of i-ron in sūn-der.

p * 17 Foolish men are plāgued for their of-fence : and becāuse of their wick-ed-ness.

18 Their soul abhōrred all mán-ner of meat : and they were ēven hārd at dēath's door.

† 19 So when they cried unto the Lōrd in their trouble : he delivereth them out of their dis-tress.

20 He sent his wōrd, and hēal-ed them : and they were sāv-ed frōm their de-struc-tion.

f 21 O that men would therefore praise the Lōrd for his goodness : and declare the wonders that he dōeth fōr the chil-dren of men !

22 That they would offer unto him the sâcrifice of thanks-giving : and tell out his wōrks with glād-ness !

mf * 23 They that go dōwn to the sēa in ships : and occupy their būsiness in grēat wā-ters ;

24 Thēse men see the wōrks of the Lōrd : ānd his wōn-ders in the deep.

25 For at his wōrd the stōrmy wīnd a-riseth : which līfteth up the waves there-of.

26 They are carried up to the heaven, and dōwn agāin to the deep : their soul melteth awāy becāuse of the trōu-ble.

27 They reel to and fro, and stāgger like a drunk-en man : and āre āt their wit's end.

† 28 So when they cry unto the Lōrd *p* in their trouble : he delivereth them out of their dis-tress.

29 For he māketh the stōrm to cease : *pp* sō that the wāves there-of are still.

30 Then are they glād, becāuse they āre at rest : and so he bringeth them unto the hāven whēre they wōuld be.

31 O that men would therefore praise *f* the Lōrd for his goodness : and declare the wonders that he dōeth fōr the chil-dren of men !

32 That they would exalt him also in the congregātion of the people : and praise him in the sēat of the ēl-ders !

33 Who turneth the fīōds in-to *amf* wilderness : and drieth up the wa-ter-springs.

34 A fruitful lānd māk-eth *he* barren : for the wickedness of them that dwell there-in.

35 Again, he maketh the wilderness a stānd-ing water : and wāter-springs of a drȳ ground.

36 And thēre he sēt-teth the hungry : that they may bũild them a cy-tȳ to dwell in ;

37 That they may sow their lānd, and plānt vineyards : to yiēld them frũits of in-crease.

38 He blesseth them, so that they mũltiply ex-ceedingly : and sũffereth not their cāt-tle to de-crease.

39 And agāin, when they are mĩnished, and brōught low : through oppression, through āny plāgue, or trōu-ble ;

40 Though he suffer them to be ēvil intreat-ed through tyrants : and let them wander out of the wāy in the wil-derness ;

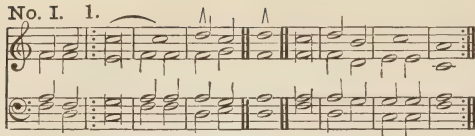
41 Yet helpeth he the pōor out of misery : and maketh him hōusholds līke a flock of sheep.

42 The righteous will cōsider this, and re-joyce : and the mouth of all wickedness shāl be stōp-ped.

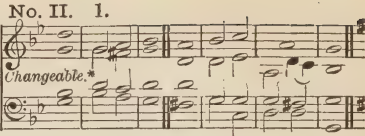
43 Whoso is wise will pōn-der these things : and they shall understand the loving-kīnd-ness of the Lōrd.

EVENING PRAYER.

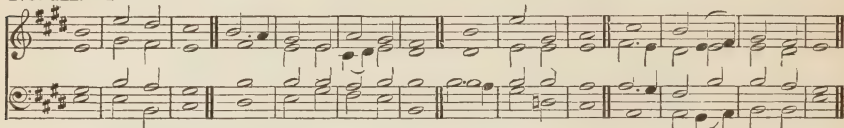
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cviii. *Paratum cor meum.*

f **O** ¹ GOD, my heart is ready, my heart is ready : I will sing and give praise with the best mem-ber that I have.

2 Awake, thou lute, and harp : I myself will awake right ear-ly.

3 I will give thanks unto thee, O Lörd, among the people : I will sing praises unto thee among the nä-tions.

p 4 For thy mercy is greater than the heavens : and thy truth reach-eth un-to the clouds.

f 5 Set up thyself, O Gôd, above the heavens : and thy glory above all the earth.

6 That thy beloved may be de-livered : let thy right hand save them, and hear thou me.

mf 7 God hath spoken in his holiness : I

will rejoice therefore, and divide Sichem, and mete out the val-ley of Sic-coth.

8 Gilead is mine, and Manás-ses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Môab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I tri-umph.

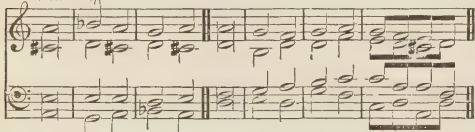
10 Who will lead me into the strong city : and who will bring me in to Ê-dom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O Gôd, go forth with our hosts ?

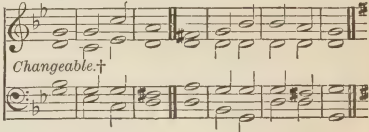
12 O help us against the enemy : for vain is the help of man.

13 Through Gôd we shall do great acts : *mf* and it is he that shall tread down our è-nemies.

No. I. 2.



No. II. 2.



No. III. 2.

PSALM cix. *Deus laudum.*

mf **H**OLD not thy tongue, O Gôd of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them,

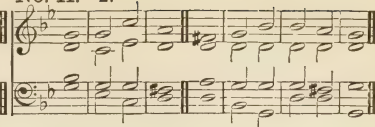
* Major for Psalm cviii.

† Major if sung to Psalm cviii.

No. I. 2.



No. II. 2.



No. III. 2.



lo, they take nôw my cón-trary part : but
I gíve mysélf un-to prayer.

4 Thus have they réwarded me é-vil-for
good : ánd há-tred-for my good will.

f 5 Set thou an ungodly man to be rûler
ô-ver him : and let Sâtan stánd at his
right hand.

6 When sentence is given upon him,
lêt him bé con-demned : and let his prâyer
be túrn-ed in-to sin.

7 Lêt his dâys be few : and let anôther
tâke his ôf...fice.

8 Lêt his chíl-dren be fatherless : ánd
his wífe a wí...dow.

9 Let his children be vâgabonds, and
bég their bread : let them seek it also ôut
of dé-solate plâ...ces.

10 Let the extortioner consûme áll
that he hath : and let the strânger spoíl
his lá...bour.

11 Let there be nô man to pí-ty him :
nor to have compassion upôn his fá-therless
chíld...ren.

12 Let his postêrity bé de-stroyed : and
in the next generâtion let his náme be
clean put out.

13 Let the wickedness of his fathers be
had in remêmbance in the síght of the
Lord : and let not the sîn of his mó-ther be
done a-way.

14 Let them álway be before the Lord :
that he may root out the memôrial óf
them-from off the earth ;

mf 15 And that, because his mînd was
nót to-do good : but persecuted the poor
helpless man, that he might slay him that
was vex-ed at the heart.

16 His delight was in cursing, and it
shall happen ún-to him : he loved not
blessing, thêrefore sháll it be far from him.

17 He clothed himself with cursing,
líke as wíth a raiment : and it shall come
into his bowels like water, and líke óíl
in-to his bones.

18 Let it be unto him as the clôke that
he háth up-on him : and as the gírdle
that he is ál-way gírd-ed-with-al.

19 Let it thus happen from the Lórd
ún-to mine enemies : and to thôse that
speak é-vil against my soul.

20 But deal thou with me, O Lord God, *p*
accórding ún-to thy Name : fór swéet
is thy mër...cy.

21 O deliver me, for I am hêlp-less-and
poor : and my hêart is wound-ed wíthin me.

22 I go hence líke the shâdow thát de-
parteth : and am driven awây as the
grâss-hóp...per.

23 My knêes are wêak through fasting :
my flesh is dried úp for wânt of fât...ness.

24 I became álso a repróach unto them :
they that lóoked upôn me shaked their
heads.

25 Hêlp me, O Lórd my God : O save *mf*
me accórding to thy mër...cy ;

26 And they shall know, how that thís
is thy hand : ánd that thóu, Lord, hast
dône...it.

27 Though they cårse, yet blêss thou :
and let them be confounded that rise up
against me ; bût lét thy ser-vant-re-joice.

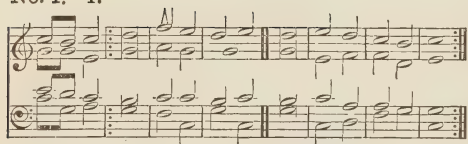
28 Let mine ádvêrsaries be clóth-ed-with
shame : and let them cover themselves
with their ôwn confú-sion, as with-a cloke.

29 As for me, I will give great thânsks
unto the Lórd with-my mouth : and
prâise him among the mul-ti-tude ;

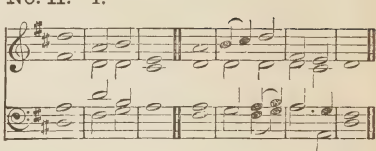
30 For he shall stand at the ríght
hánd of the poor : to save his sôul from
unríght-eous júdg...es.

MORNING PRAYER.

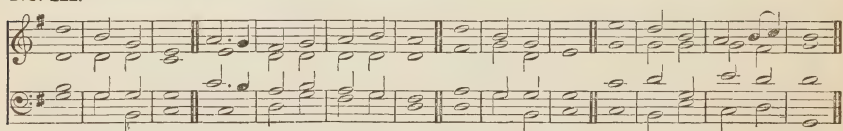
No. I. 1.



No. II. 1.



No. III.

PSALM cx. *Dixit Dominus.*

mf THE Lord ¹ sâid ún-to my Lord : Sit
thou on my right hand, until I mâke
thine é-nemies thy foôt-stool.

2 The Lord shall send the rod of thy
pôwer out of Sion : be thou ruler, even
in the mîdst among thine é-nemies.

3 In the day of thy power shall the
people offer thee free-will ôfferings with an
hó-ly worship : the dew of thy bîrth is
of the wómb of the môrn-ing.

4 The Lord swâre, and wîll not-re-pent :
Thou art a Priest for ever after the ôrder
ôf Mel-chi-sedech.

5 The Lôrd upon thy rîght hand :
shall wound even kîngs in the day of his
wrath.

6 He shall judge among the heathen ;
he shall fill the plâces with the déad

bodies : and smite in sunder the hêads
over dí-vers cöun-tries.

7 He shall drînk of the bröök in the
way : thêrefore shall he líft up his head.

PSALM cxi. *Confitebor tibi.*

I WILL give thanks unto the Lôrd with *mf*
my whöle heart : secretly among the
faithful, and ín the cón-gre-gá-tion.

2 The wôrks of the Lôrd are great :
sought out of all thêms thát have plea-sure
therein.

3 His work is worthy to be praised, and
hád in honour : and his rîghteousness
endûr-eth for é-ver.

4 The merciful and gracious Lord hath
sô done his már-vellous works : that they
ôught to be hád in remëm-brance.

5 He hath given m^{eat} unto th^{em} that fear him : he shall é^{ver} be mindf^{ul} óf his c^o-ven^{ant}.

6 He hath shewed his p^{eo}ple the p^{ow}er óf his works : that he may give them the h^{er}itage óf the h^{ea}-then.

7 The works of his h^{an}ds are v^e-rity and judgment : áll his comm^{an}d-ments ä^{re} true.

8 They stand f^{as}t for é^{ver} and ever : and are d^one in tr^{uth} and é^{qu}-ity.

9 He sent red^{em}ption úⁿ-to his p^{eo}ple : he hath commanded his c^ovenant for ever ; h^oly and ré^{ver}end is his Name.

10 The fear of the L^ord is the b^{eg}-in^{ing} of wisdom : a good understanding have áll they that do thereafter ; the praise of it end^{ur}-eth for é^{ver}

PSALM cxii. *Beatus vir.*

mf **B**LESSED is the m^{an} that fear^{eth} the L^ord : he hath great del^{ight} ín his comm^{an}d-ments.

2 His seed shall be m^{igh}ty up^{on} earth : the generation of the f^{ai}thful sh^{all} be bl^{ess}-ed.

3 Riches and pl^{en}teousness shall b^e in his house : and his r^{igh}teousness end^{ur}-eth for é^{ver}.

4 Unto the godly there ar^{is}eth up l^{igh}t in the darkness : he is m^{er}ciful, l^{ov}-ing, and r^{igh}-t^{eous}.

p 5 A g^ood man is m^{er}-ciful, and lendeth : and will g^{uide} his w^{or}ds with discr^e-tion.

6 F^or he shall né^{ver} be moved : and the r^{igh}teous shall be h^{ad} in everl^{ast}-ing rem^{em}-brance.

7 He will not be af^{ra}id of any é^{vil} tidings : for his heart standeth f^{as}t, and bel^{iev}-eth in the L^ord.

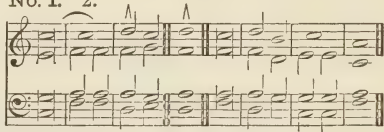
8 His heart is est^{ab}lished, and w^{ill} not shrink : until he see his des^{ire} up^{on} his éⁿ-emies.

9 He hath dispersed ab^{ro}ad, and g^{iv}en

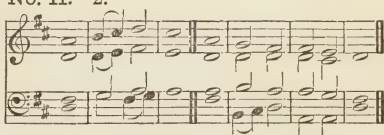
to the poor : and his r^{igh}teousness remaineth for ever ; his h^orn shall be ex^{alt}-ed with h^o-nour.

10 The ungodly shall s^{ee} it, and í^{tf} shall grieve him : he shall gnash with his teeth, and consume away ; the des^{ire} of the ungod^{ly} shall p^{er}-ish.

No. I. 2.



No. II. 2.



PSALM cxiii. *Laudate, pueri.*

PRAISE the L^ord, ye servants : O praise f^{or} the N^{am}e óf the L^ord.

2 Bl^{ess}ed be the N^{am}e of the L^ord : from th^{is} time f^{or}th for e^{ver}-more.

3 The L^ord's N^{am}e is praised : from the rising up of the sun unto the g^oing d^{own} óf the same.

4 The L^ord is h^{igh} ab^{ove} all heathen : and his gl^{ory} ab^{ove} the h^{ea}-vens.

5 Who is like unto the L^ord our God, *mf* that h^{ath} his dw^{ell}-ing so high : and yet humbleth himself to behold the th^{ings} that are in h^{ea}-ven änd earth ?

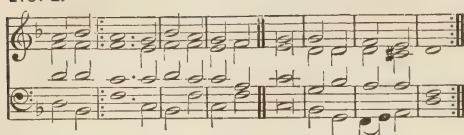
6 He taketh up the simple out of the dust : and lifteth the p^{oor} out of the mire ;

7 That he may s^{et} him with the princes : even with the p^{rin}ces óf his p^{eo}-ple.

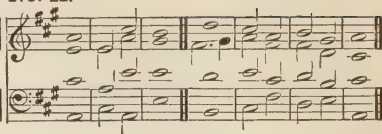
8 He maketh the barren w^oman to k^{ee}p house : and to be a j^{oy}ful m^o-ther of chil^{dren}.

EVENING PRAYER.

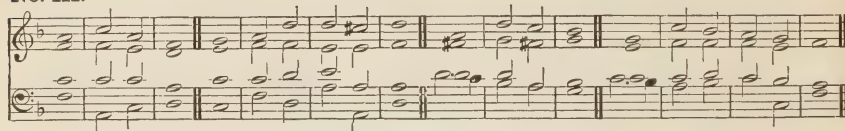
No. I.



No. II.



No. III.

PSALM CXIV. *In exitu Israel.*

mf WHEN ¹ Israel came out of Egypt : and the house of Jacob from among the strange peo-ple,

² Judah was his sanc-tu-ary : and Israel his do-mi-nion.

³ The sea saw that, and fled : Jôr-dan was dri-ven back.

⁴ The moun-tains skip-ped like rams : and the little hills like young sheep.

p ⁵ What aileth thee, O thou sea, that thou fleddest : and thou Jôr-dan, that thou wast driv-en back ?

⁶ Ye mountains, that ye skip-ped like rams : and ye little hills, like young sheep ?

mf ⁷ Tremble, thou earth, at the pre-sence of the Lord : at the présence of the God of Jä-cob ;

⁸ Who turned the hard rock in-to-a stand-ing water : and the flint-stone in-to-a spring-well.

PSALM CXV. *Non nobis, Domine.*

f NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mēcy, and for thy truth's sake.

² Wherefore shall the heath-en say : Where is now their God ?

³ As for our God, he is in heaven : he hath done whatsoe-ver pleas-ed him.

mf ⁴ Their idols are sil-ver and gold : even the work of men's hands.

⁵ They have mouths, and speak not : eyes have they, and see not.

⁶ They have ears, and hear not : noses have they, and smell not.

⁷ They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

⁸ They that make them are like unto them : and so are all such as put their trust in them.

⁹ But thou, house of Israel, trust thou in the Lord : he is their suc-cour and de-fence.

¹⁰ Ye house of Aaron, put your trust in the Lord : he is their helper and de-fend-er.

¹¹ Ye that fear the Lord, put your trust in the Lord : he is their helper and de-fend-er.

¹² The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aä-ron.

¹³ He shall bless them that fear the Lord : both small and great.

¹⁴ The Lord shall increase you more and more : you and your chil-dren.

¹⁵ Ye are the blessed of the Lord : who made heaven and earth.

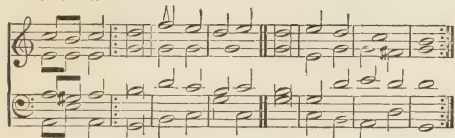
¹⁶ All the whole heavens are the Lord's : the earth hath he given to the chil-dren of men.

¹⁷ The dead praise not thee, O Lord : neither all they that go down into si-lence.

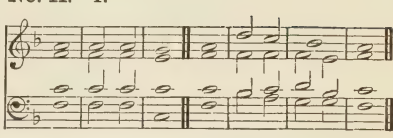
¹⁸ But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

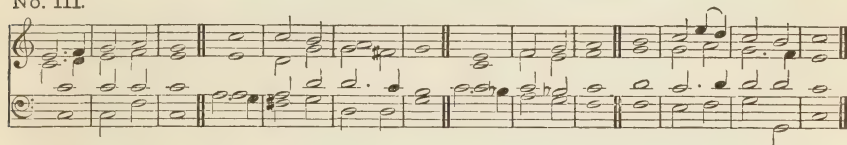
No. I. 1.



No. II. 1.



No. III.

PSALM cxvi. *Dilexi, quoniam.*

mf I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

pp 3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

p 5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

f 11 What reward shall I give unto the

Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy *p* servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanks-giving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM cxvii. *Laudate Dominum.*

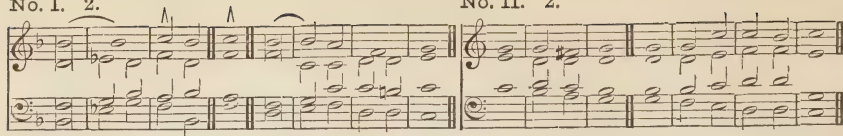
O PRAISE the Lord, all ye heathen : *mf* praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth forever. Praise the Lord.

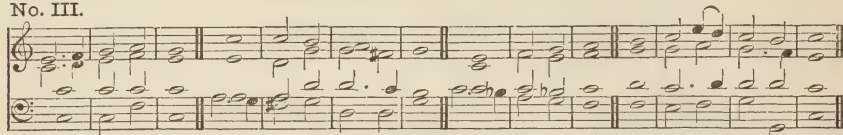
[PSALM cxviii.

No. I. 2.

No. II. 2.



No. III.

PSALM cxviii. *Confitemini Domino.*

f **O** GIVE thanks unto the LÔRD, for hé is gracious : because his mēcy endûr-eth-for ë-ver.

2 Let Israel now confēss, that hé is gracious : and that his mēcy endûr-eth-for ë-ver.

3 Let the house of Âaron nów con-fess : that his mēcy endûr-eth-for ë-ver.

4 Yea, let them now that fēar the LÔRD con-fess : that his mēcy endûr-eth-for ë-ver.

p 5 I câlled upon the LÔRD in trouble : and the LÔRD heard mē at-large.

6 The LÔRD is on my side : I will not fear what măn dô-eth unto me.

7 The Lord taketh my pārt with thēm that help-me : therefore shall I see my desīre upōn mine ë-nemies.

8 It is bēttér to trûst in-the Lord : than to pût any cōn-fidence in man.

9 It is bēttér to trûst in-the Lord : than to put any cōnfidence in prin-ces.

10 All nations cōmpassed me rōund a-bout : but in the Name of the LÔRD wîll I destrōy them.

11 They kept me in on every side, they kept me in, I sây, on éve-ry side : but in the Name of the LÔRD wîll I destrōy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the LÔRD I wîll destrōy them.

13 Thou hast thrust sôre at me, that Í might fall : bût the LÔRD was my help.

mf 14 The LÔRD is my strēngth, and-my song : and is becōme my salvā-tion.

15 The voice of joy and health is in the dwēllings ôf the righteous : the right hand

of the LÔRD bringeth migh-ty things to-pass.

16 The right hand of the LÔRD háth the-pre-eminence : the right hand of the LÔRD bringeth migh-ty things to-pass.

17 I shâll not dîe, but live : and declâre the wôrks ôf-the Lord.

18 The Lord hath chāstened and corrēct-ed me : but he hath not gîven me ô-ver ûnto death.

19 Open me the gātes of righteousness : *f* that I may go into thēm, and give thānks un-to the-Lord.

20 This is the gāte of-the Lord : the the righteous shall én-ter in-to it.

21 I will thānk thee, for thóu hast heard-me : and art becōme my salvā-tion.

22 The same stōne which the bufl-ders-re-fused : is become the hēad-stone in the cōr-ner.

23 This is the LÔRD's doing : and it is mār-vellous in our eyes.

24 This is the dāy which the LÔRD hath made : wē will rejoice and-be glād in it.

25 Hēlp me nów, O Lord : O LÔRD, send us nów pros-pē-rity.

26 Blessed be he that cōmeth in the Nāme of-the Lord : we have wished you good luck, ye that āre of the hōuse ôf-the Lord.

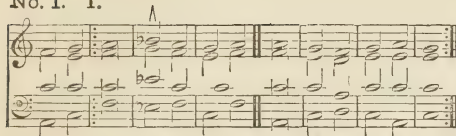
27 God is the LÔRD who hath shēw-ed-us *mf* light : bind the sacrifice with cords, yea, éven unto the hōrns of-the āl-tar.

28 Thou art my Gôd, and Í will thānk-thee : thou art my Gôd, and Í will praise thee.

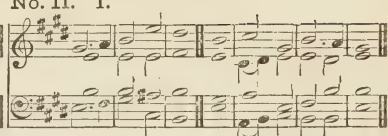
29 O give thanks unto the LÔRD, for hé is gracious : and his mēcy endûr-eth-for ë-ver.

EVENING PRAYER.

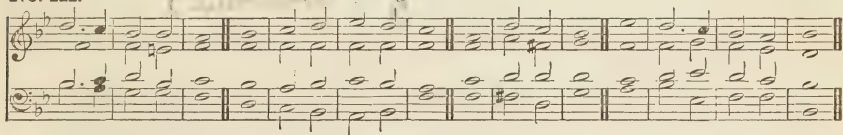
No. I. 1.



No. II. 1.



No. III.

PSALM CXIX. *Beati immaculati.*

mf **B**LESS-ED ' are those that are undefiled
in the way : and walk in the law of
the Lord.

2 Blessed are they that keep his tes-ti-mo-nies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charg-ed : that we shall diligently keep thy command-ments.

p 5 O that my ways were made so di-rect : that I might keep thy sta-tutes !

6 So shall I not be-con-founded : while I have respect unto all thy command-ments.

7 I will thank thee with an unfeign-ed heart : when I shall have learned the judgments of thy right-eous-ness.

8 I will keep thy co-re-mo-nies : O forsake me not ut-ter-ly.

In quo corriget ?

p **W**HEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy com-mand-ments.

11 Thy words have I hid within my heart : that I should not sin a-gainst thee.

12 Blessed art thou, O Lord : O teach *mf* me thy sta-tutes.

13 With my lips have I been telling : of all the judg-ments of thy mouth.

14 I have had as great delight in the way of thy tes-ti-mo-nies : as in all man-ner of rich-es.

15 I will talk of thy com-mandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not for-get thy word.

Retribue servo tuo.

O DO well un-to thy servant : that *mf* may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide *p* not thy com-mand-ments from me.

20 My soul breaketh out for the very fervent-de-sire : that it hath alway un-to thy judg-ments.

21 Thou hast rebuk-ed the proud : and cursed are they that do err from thy com-mand-ments.

22 O turn from me shame and re-buke : *mf* for I have kept thy tes-ti-mo-nies.

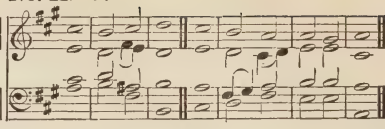
23 Princes also did sit and speak a-gainst me : but thy servant is occupied in thy sta-tutes.

24 For thy testimonies are my de-light : and my coun-sel-lors.

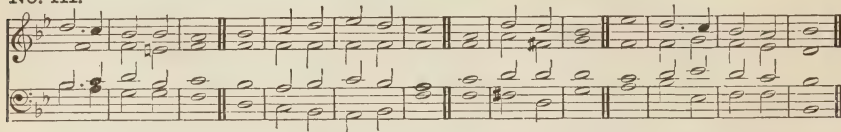
No. I. 2.



No. II. 2.



No. III.



Adhæsit pavimento.

MY soul clêaveth t^o the dust : O quicken thou m^e, ' ac-córd-ing to thy word.

26 I have acknowledged my ways, and th^{ou} heard-est me : O teâch ' me th^y stâ-tutes.

27 Make me to understand the wây of th^y com-mandments : and sô shall ' I tãlk of th^y won-drous works.

28 My soul melteth awây for vé-ry

heaviness : com-fort thou m^e ' ac-córd-ing unto thy word.

29 Tãke from me the wây of lying : and cause thou m^e to ' make mûch of thy law.

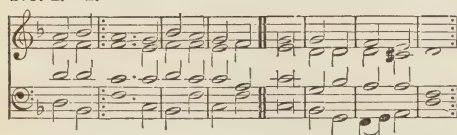
30 I have ch^osen the wây of truth : *mf* and thy jûdgments have ' I laîd be-f^ore me.

31 I have stûck unto thy t^es-ti-monies : Ô Lórd, con-found me not.

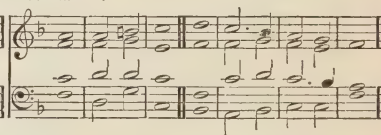
32 I will run the wây of th^y com-mandments : when thou hast sêt ' my h^eart at li-berty.

MORNING PRAYER.

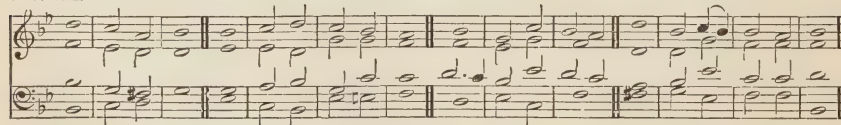
No. I. 1.



No. II. 1.



No. III.



Legem pone.

TEÂCH ' me, O Lórd, ' the wây of th^y statutes : and I shall k^eep it un-to the end.

34 Give me understanding, and î ' shall k^eep thy law : yea, I shall k^eep it with my whole heart.

35 Make me to go in the pãth ' of th^y

com-mandments : f^or thereín is my de-sire.

36 Incline my h^eart unto ' th^y t^es-ti-monies : and nót to co-vetous-ness.

37 O turn away mine eyes, l^est they ' be-hôld vanity : and quicken thou m^e in thy way.

38 Ô stãblish ' thy wórd in th^y servant : thât í may f^ear thee.

39 Take away the rebûke • that I am-a-fraid-of : fôr thy jûd-g-ments are good.

40 Behold, my delight • is-in thy com-mandments : O quicken me in thy right-eous-ness.

Et veniat super me.

LET thy loving mercy come âlso un • to mé, O Lord : even thy salvâtion, accôrd-ing unto thy word.

42 So shall I make ânswer un • to my blas-phemers : fôr my trûst is in thy word.

43 O take not the word of thy truth ôt • terly out of my mouth : for my hôpe is in thy jûd-g-ments.

44 So shall I âl • way keep thy law : yêa, for é-ver-and é-ver.

45 And I • will wâlk at liberty : for I sêek thy commând-ments.

46 I will speak of thy testimonies also, ô • ven-be-fôre kings : and will not bé a-shâm-ed.

47 And my delight shall bê • in thy com-mandments : whích I have lôv-ed.

48 My hands also will I lift up unto thy commând • ments, whích I have loved : and my study shall bê in thy stâ-tutes.

Memor esto servi tui.

OTHINK upon thy sêrvant, as • con-cérn-ing thy word : wherein thou hast causéd mé to put my trust.

50 The same is my côm • fort in my trouble : fôr thy wôrd hath quick-enéd me.

51 The proud have had me excêéd • ingly in de-rision : yêt have I not shrûnk-ed from thy law.

52 For I remembered thine ever-lâst • ing jûd-g-ments, O Lord : ând receiv-ed côm-fort.

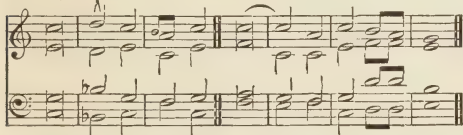
53 I • am hór-ribly-a-fraid : for the ungôdly thât for-sake thy law.

54 Thy stâ-tutes have béeen my songs : in the hôuse of my pil-grim-age.

55 I have thought upon thy Name, O Lord, in • the night-season : ând have képt thy law.

56 This I had : becâuse I képt thy commând-ments.

No. I. 2.



Portio mea, Domine.

THÔU art my pór-tion, O Lord : I have pró-mis'd to keep thy law.

58 I made my humble petition in thy prêsence with my whôle heart : O be merciful unto mé, accôrd-ing to thy word.

59 I called mine ôwn wâys to-re-membrance : and turned my fêet ún-to thy tes-timo-nies.

60 I made haste, and prolônged nót the time : tô keep thy commând-ments.

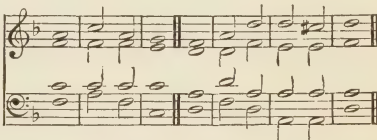
61 The congregations of the ungôdly have rób-bed me : but I have nôt forgót-ten thy law.

62 At midnight I will rîse to give thânk-s unto thee : becâuse of thy right-eous jûd-g-ments.

63 I am a companion of âll thém that fear thee : ând keep thy commând-ments.

64 The earth, O Lôrd, is full of thy mercy : Ô téach me thy stâ-tutes.

No. II. 2.



Bonitatem fecisti.

OLORD, thou hast dealt grâciously with thy servant : âccôrd-ing unto thy word.

66 O learn me trûe understand-ing-and knowledge : for I have believed thy com-mând-ments.

67 Before I was trôubled, I wênt wrong : bût nów have I kept thy word.

68 Thôu art gôod and gracious : Ô téach me thy stâ-tutes.

69 The proud have imâgined a lîe a-against me : but I will keep thy com-mândments with my whôle heart.

70 Their hêart is as fât as brawn : but my delight hath béeen in thy law.

71 It is good, for mé that I have béeen in trouble : thât I may lêarn thy stâ-tutes.

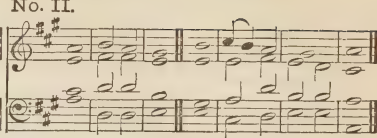
72 The law of thy mouth is dêarer ún-to me : than thôusands of gôld and sîl-ver.

EVENING PRAYER.

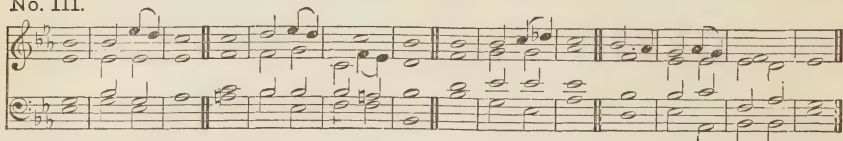
No. I.



No. II.



No. III.



Manus tuæ fecerunt me.

THY hands 'have mâde me and fâsh-ioned me : O give me understanding, that I may lëarn thy command-ments.

74 They that fear thee will be glâd when they see me : because I have put my trust in thy word.

75 I know, O Lôrd, that thy judg-ments are right : and that thou of very faithfulness hast causèd me to be trôubl-ed.

76 O let thy merciful kindnëss bë my comfort : according to thy wôrd ün-to thy sër-vant.

77 O let thy loving mercies come unto më, that I may live : fôr thy lãw is my de-light.

78 Let the proud be confounded, for they go wickedly about to de-stroy me : but I will be ôccupied in thy com-mand-ments.

79 Let such as fear thee, and have known thy tës-ti-monies : be turn-ed ün-to me.

80 O let my hëart be sôund in thy statutes : that I bë not ashãm-ed.

Defecit anima mea.

MY soul hath lônged for thy sal-vation : and I have a good hôpe, becaûse of thy word.

82 Mine eÿes long sôre fôr thy word : sâying, O when wilt thou com-fort me ?

83 For I am become like a bôt-tle in the smoke : yet do I nôt forgët thy stä-tutes.

84 How mâny are the dâys of thy

servant : when wilt thou be avënged of them that per-secute me ?

85 The proud have diggèd pits for me : which are not after thy law.

86 All thy command-ments are true : they persecute me falsely ; Ô bë thou my help.

87 They had almost made an end of më upôn earth : but I forsook not thy com-mand-ments.

88 O quicken me äfter thy lóv-ing-kindness : and so shall I këep the tës-timonies of thy mouth.

In æternum, Domine.

O LÔRD, thy word : endûreth fôr é-ver in hëa-ven.

90 Thy truth also remaineth from one generâtion to an-ôther : thou hast laid the foundation of the ëarth, and it abid-eth.

91 They continue this day according to thine ordinance : fôr all things sërve thee.

92 If my delight häd not bëen in thy law : I should have përishèd in my trôu-ble.

93 I will nêver forgët thy com-mandments : fôr with them thou hast quick-ned me.

94 I am thine, O save me : for I have sôught thy command-ments.

95 The ungodly laid wäit for me to de-stroy me : but I will consîd-er thy tes-timo-nies.

96 I see that äll things côme to an end : but thy commandment is ex-ceed-ing broad.

Quomodo dilexi!

LORD, what lôve have I ún-to thy law :
all the day lông is my stú-dy in it.

98 Thou through thy commandments
hast made me wíser thán mine enemies :
for they are é-ver with me.

99 I have more understanding thán my
teachers : for thy tístimonies áre my stú-dy.

100 I am wíser thán the aged : becáuse
I kéepe thy commandments.

101 I have refrained my fêet from
every é-vil way : thát I may keep thy
word.

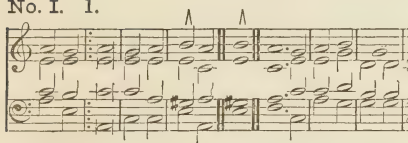
102 I háve not shrúnk from thy
judgments : fôr thóu teach-est me.

103 O how sweet are thy wórds ún-
to my throat : yea, swéeter thán hóney
unto my mouth.

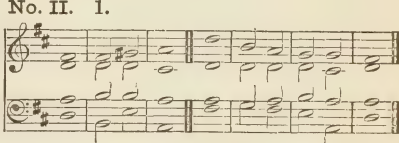
104 Through thy commandments I gêt
ún-der-standing : thêrefore I háte all e-vil
ways.

MORNING PRAYER.

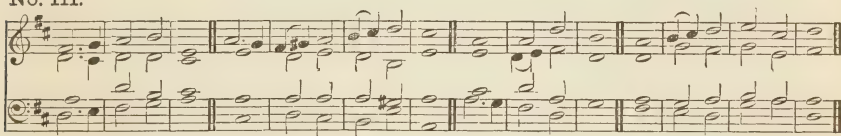
No. I. 1.



No. II. 1.



No. III.

*Lucerna pedibus meis.*

THY word is a lântern ún-to my feet :
ând a lîght unto my paths.

106 I have swòrn, and am stéd-fastly
purposed : to kéepe thy rîght-eous
judgments.

107 I am tróubled ábove measure :
quicken me, O Lôrd, ac-córd-ing to thy
word.

108 Let the free-will offerings of my
móuth please thee, O Lord : ând téach
me thy judgements.

109 My soul is âlway ín my hand : yêť
do I nót for-get thy law.

110 The ungodly have laîd a snáre
for me : but yet I swerved nót from thy
com-mánd-ments.

111 Thy testimonies have I claimed as
mine hêritage fôr ever : and why? they
are the vê-ry jôy of my heart.

112 I have applied my heart to fulfil
thy stá-tutes alway : â-ven ún-to the end.

Iniquos odio habui.

I HATE them that imáagine é-vil things :
bût thy lăw do I love.

114 Thóu art my defénce and shield :
ând my trúst is in thy word.

115 Áway from me, yêť wicked : I will
kéepe the-com-mánd-ments of my God.

116 O stáblish me according to thy
wórd, thát I may live : and let me nót be
dis-appoint-ed of my hope.

117 Hold thou me úp, and I shall be
safe : yea, my delîght shall be é-ver ín
thy stá-tutes.

118 Thou hast trodden down all thém
thát depárt from thy statutes : i-fôr
they i-má-gine but de-ceit.

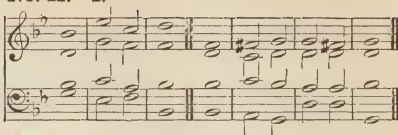
119 Thou puttést away all the ungodly
of the éarth líke dross : thêrefore I love
thy tes-timo-nies.

120 My flesh trêmbles for fêar of thee :
and I am a-fraîd of thy judgements.

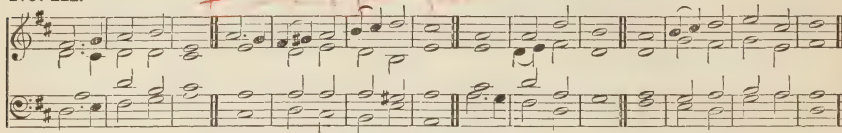
No. I. 2.



No. II. 2.



No. III.

*Feci judicium.*

I DEAL with the thing that is law-ful-and right : O give me not ôver unto mine op-près-sors.

122 Make thou thy servant to delight in that which is good : that the proud do-me nô wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy right-eous-ness.

124 O deal with thy servant accôrding unto thy lôv-ing mercy : and teach me thy stâ-tutes.

125 I am thy servant, O grânt me ûn-der-standing : that I may know thy tes-timo-nies.

126 It is time for thee, Lord, to lây tô thine hand : for they have destrôy-ed thy law.

127 Fôr I love thy-com-mandments : abôve gold and pre-cious stone.

128 Therefore hold I straight all thy-com-mandments : and all false ways I út-ter-ly ab-hor.

Mirabilia.

THEY témoignies are wón-der-ful : therefore dôth-my soul kEEP them.

130 When thy wôrd gó-eth forth : it giveth light and understanding ûn-to-the sim-ple.

131 I opened my môuth, and drêw in-my breath : for my delight was in thy com-mând-ments.

132 O look thou upon me, and be mercial ûn-to me : as thou usest to dô unto those that love thy Name.

133 Order my steps in-thy word : and so shall no wickedness have domi-nion o-ver me.

134 O deliver me from the wrôngful deal-ings-of men : and sô shall I keep thy-com-mând-ments.

135 Shew the light of thy cômtenance upon thy servant : and teach me thy stâ-tutes.

136 Mine êyes gush ôut with water : because mên keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is-thy jüd-g-ment.

138 The témoignies that thou hast-com-manded : are excéed-ing right-eous-and true.

139 My zeal hath êven consúm-ed me : because mine ênemies have forgót-ten thy words.

140 Thy word is tried to the út-ter-most : and thy sêr-vant lov-eth it.

141 I am smâll, and of nô repu-tation : yet do I nôt forgét thy-com-mând-ments.

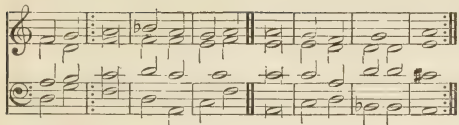
142 Thy righteousness is an êverlást-ing righteousness : and thy law is the truth.

143 Trouble and heaviness have tâken hólđ up-on-me : yet is my delight in thy-com-mând-ments.

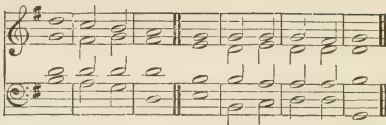
144 The righteousness of thy témoignies is é-ver-lasting : O grânt me understand-ing, and I shall live.

EVENING PRAYER.

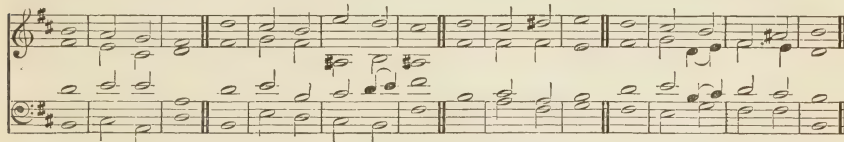
No. I. 1.



No. II. 1.



No. III.



Clamavi in toto corde meo.

I ¹ CÂLL with my whole heart : hear me,
O LÔrd, I will kéepe thy stä-tutes.

146 Yea, êven unto thee do I call : help
me, and I shall kéepe thy tes-timo-nies.

147 Early in the môrning do I cry unto
thee : fôr in thy wôrd is my trust.

148 Mine eyes prevent the night-
watches : that I might be ôccupied in thy
words.

149 Hear my voice, O Lord, accôrding
unto thy lóv-ing-kindness : quicken me,
accôrding as thou art wont.

150 They draw nigh that of mälíce
pér-secute me : ând are fârr from thy law.

151 Be thou nigh at hând, O Lord : for
âll thy command-ments äre true.

152 As concerning thy testimonies, I
have known long since : that thou hast
grôunded them for é-ver.

Vide humilitatem.

O CONSIDER mine advêrsity, and
dêliver me : for I dô not forget thy
law.

154 Avenge thou my cäuse, and dêliver
me : quicken me, accôrding to thy word.

155 Health is fârr from the un-godly :
for they regârd not thy stä-tutes.

156 Grêat is thy mër-cy, O Lord :
quicken me, äs thou art wont.

157 Many there äre that trôuble me,

and pér-secute me : yet do I not swêrve
fróm thy tes-timo-nies.

158 It grieveth me wêhen I sée the trans-
gressors : becäuse they kéepe not thy law.

159 Consider, O Lôrd, how I lóve
thy com-mandments : O quicken me,
accôrding to thy lóv-ing-kind-ness.

160 Thy word is true from é-ver-
lasting : äll the judgments of thy
righ-teousness endure for e-ver-more.

Principes persecuti sunt.

P RINCES have pérsecuted me without
a cause : but my heart ständeth in
äwe of thy word.

162 I äm äs glâd of thy word : äs ône
that find-eth grêat spoils.

163 Äs for lîes, I hâte and ab-hor them :
but thy lăw do I love.

164 Seven times ä day dô I praise thee :
becäuse of thy righ-teous judgments.

165 Grêat is the peace that they have
who lóve thy law : and they äre nôt
offend-ed ät it.

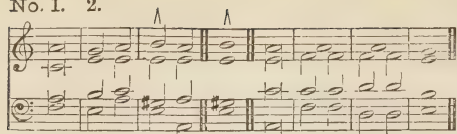
166 Lord, I have lôoked for thy sáv-ing
health : and dône after thy com-mand-
ments.

167 My soul hath kêpt thy tés-ti-
monies : and lôved them ex-ceed-ing-ly.

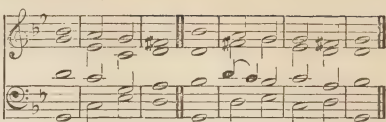
168 I have kept thy commandments
and tés-ti-monies : for äll my wäys äre
befóre thee.

[*Appropinquet*

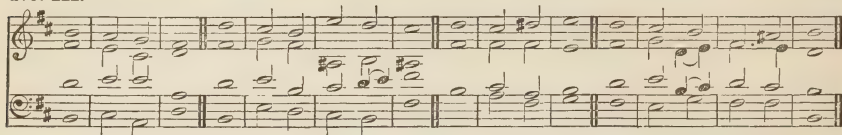
No. I. 2.



No. II. 2.



No. III.

*Appropinquet deprecatio.*

LET my complain't come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

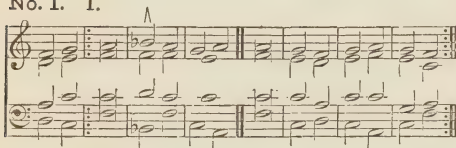
174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgments shall help me.

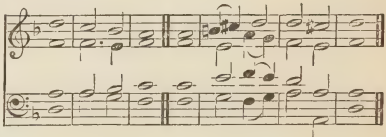
176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

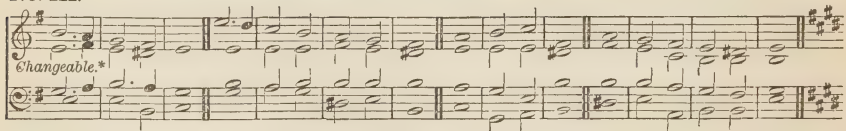
No. I. 1.



No. II. 1.



No. III.

PSALM CXX. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kē-dar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them there-of : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved and he that keepeth thee will not sleep.

4 Behold, he that keepeth Is-ra-el : shall neither slumber nor sleep.

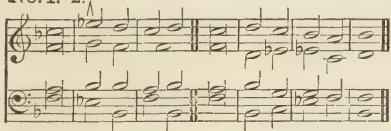
5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

No. I. 2.



No. II. 2.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Je-ru-sa-lem.

3 Jerusalem is built as a city : that is at unity in it-self.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of Da-vid.

6 O pray for the peace of Jeru-sa-lem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the spitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Is-ravel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : the and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jeru-sa-lem : even so standeth the Lord round about his people, from this time forth for evermore.

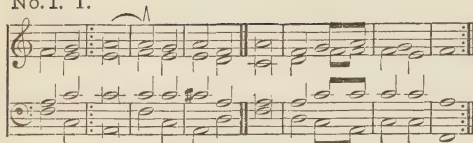
3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 O well, O Lord : unto those that are good and true of heart.

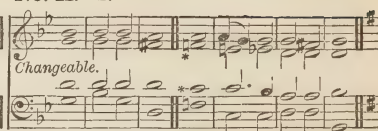
5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Is-ra-el.

EVENING PRAYER.

No. I. 1.

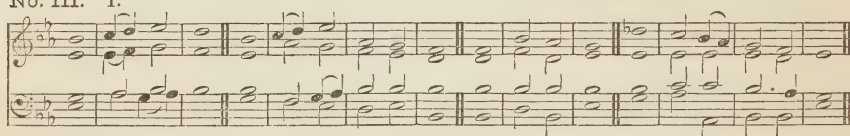


No. II. 1.



* These Fs are natural also when major.

No. III. 1.

PSALM CXXVI. *In convertendo.*

f WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us al-ready : whereof we re-joice.

mf 5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

mf EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman wak-eth but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat

the bread of carefulness : for so he giveth his be-lov-ed sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young chil-dren.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

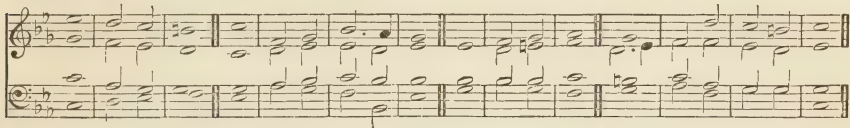
No. I. 2. ♯



No. II. 2.



No. III. 2.

PSALM CXXIX. *Scpe expugnaverunt.*

p **M**ANY a time have they fought against me from my youth up : may Ís-ravel now say.*

2 Yea, many a time have they vexed me from my youth up : but they have nót prevail-ed-a-gainst mè.

3 The plowers plowed upon my back : and made long fur-röws.

4 Bût the right-eous Lord : hath hewn the snâres of the ungod-ly in pie-cès.

mf 5 Let them be confounded and túrned backward : as many as have évil wíll at Si-ôn.

6 Let them be even as the grass grôwing upon the hûse-tops : which withereth aföre Ít be pluck-ed-up ;

7 Whereof the mower filleth nót his hand : neither he that bindeth úp the sheaves his bo-söm.

8 So that they who go by say not so much as, The Lórd prós-per you : we wish you good lúck in the Náme of the-Lórd.

PSALM CXXX. *De profundis.*

p **O**UT of the deep have I cálled unto thee, O Lord : Lórd, héar my voice.

2 O let thine ears consí-der well : the voice of my complain't.

3 If thou, Lord, wilt be extreme to márck what is dóne a-miss : O Lórd, who may abide it ?

4 Fôr there is méri-cy-with thee : there-fore shált thou be-fear-éd.

5 I look for the Lord ; my sôul doth *pp* wait for-him : Ín his wórd is my-trúst.

6 My soul flêeth ún-to-the Lord : before the morning watch, I sây, befóre the mor-níng-wáitch.

7 O Ísrael, trust in the Lord, fôr with *mf* the Lórd there-is mercy : and with hím is plén-teous-re-demp-tion.

8 And hê shall redeem Ís-ra-el : frôm áll his sins.

PSALM CXXXI. *Domine, non est.*

LÓRD, I am nót high-minded : Í have *mf* nót proud lööks.

2 I do not exercise mysêlf in gréat matters : which are tóo high for mè.

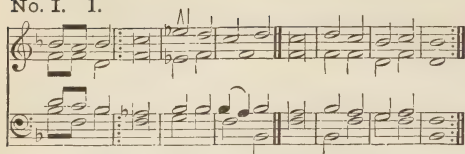
3 But I refrain my soul, and keep it low, like as a child that is weaned fróm his mother : yea, my soul is éven ás a wean-ed-child.

4 O Ísrael, trúst in-the Lord : from thís time fórth for e-ver-möre.

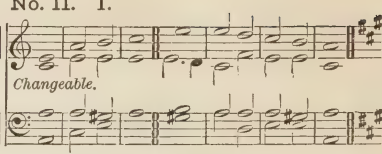
* See note on Psalm xxxvii. 20.

MORNING PRAYER.

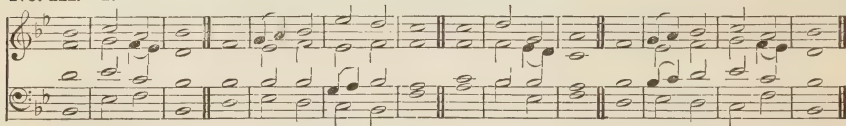
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cxxxii. *Memento, Domine.*

mf **L**ÖRD, ' remém-ber David : and áll his tröu-ble ;

2 How he swäre ún-to the Lord : and vowed a vow unto the Almighty Gód of Jä-cob ;

3 I will not come within the tâbernacle óf mine house : nór clímb up into my bed ;

4 I will not suffer mine eyes to slêep, nor mine éye-lids to slumber : neither the temples of my hêad to tãke a-ny rest ;

5 Until I find out a place for the têmples óf the Lord : an habitation for the mighty Gód of Jä-cob.

6 Lo, we heard of the sâme at Éph-ra-ta : and found it in the wood.

7 We will gó into his tá-ber-nacle : and fall low on our knêes before his fôot-stool.

f 8 Arise, O Lörd, into thy rêst-ing-place : thôu, and the árk of thy strength.

9 Let thy priêsts be clóth-ed with righteousness : and let thy sãints sing with jöy-fulness.

10 For thy sêrvant Dã-vid's sake : turn not away the prêsence of thíne A-noínt-ed.

mf 11 The Lord hath made a fáithful óath unto David : and he shãll not shrínk fröm it ;

12 Óf the fruit of thy body : shall Í sêt up-on thy seat.

13 If thy children will keep my

covenant, and my têtimonies that Í shall learn them ; their children also shall sít upon thy sêat for e-ver-more.

14 For the Lord hath chosen Sion to be an habítation fór him-self : hê hath lóng-ed fór her.

15 Thís shall be my rêst for ever : here will I dwêll, for I háve a-de-light there-in.

16 I will blêss her víc-tuals with increase : and will sãtisfy her pöör with bread.

17 I will dêck her prîests with health : *f* and her sãnts shall re-joyce and sing.

18 There shall I make the hórñ of Dã-vid to flourish : I have ordained a lântern for míne A-noínt-ed.

19 As for his enemies, I shall clôthe thém with shame : but upon himsêlf shall his crôwn flöu-rish.

PSALM cxxxiii. *Ecce, quam bonum !*

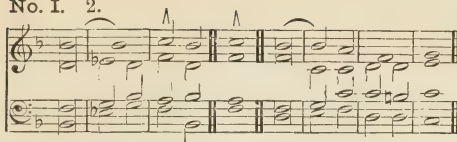
BEHOLD, how good and jöyful a thíng *mf* it is : brethren, to dwêll togê-ther-in ú-nity !

2 It is like the precious ointment upon the head, that ran dówn ún-to the beard : even unto Aaron's beard, and went dówn to the skírts of his clóth-ing.

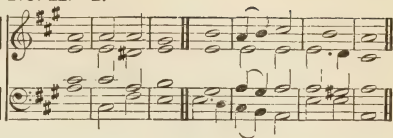
3 Líke as the dëw of Hermon : which fêll upon the híll of Sí-on.

4 For there the Lörd pró-mis'd his blessing : and lífe for e-ver-more.

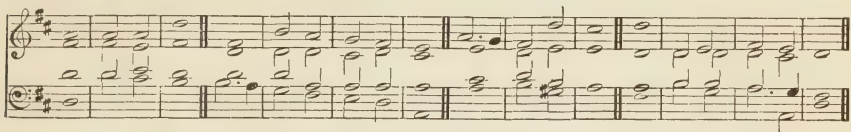
No. I. 2.



No. II. 2.



No. III. 2.

PSALM CXXXIV. *Ecce nunc.*

f **B**EHOLD now, praise the Lord : all ye
sér-vants of the Lord ;

2 Ye that by night stând in the hóuse
of the Lord : even in the courts of the
hóuse of our God.

3 Lift up your hânds in the sânc-tu-ary :
ând praise the Lord.

4 The Lôrd that made heâven and
earth : give thee blêssing out of Si-on.

PSALM CXXXV. *Laudate Nomen.*

f **O** PRAISE the Lord, laúd ye the Náme
of the Lord : praise it, O ye sér-vants
of the Lord ;

2 Ye that stând in the hóuse of the
Lord : in the courts of the hóuse of our God.

3 O praise the Lôrd, for the Lôrd is
gracious : O sing praises unto his Náme,
fór it is löve-ly.

mf 4 For why? the Lord hath chosen
Jâcob ún-to-him-self : and Israel for his
ôwn pos-sés-sion.

5 For I knôw that the Lôrd is great :
and that our Lôrd is abôve all gods.

6 Whatsoever the Lord pleased, that
dîd he in heâven, and in earth : and in
the sêa, and in all deep plâ-ces.

7 He bringeth forth the clóuds from
the énds of the world : and sendeth forth
lightnings with the rain, bringing the
winds out of his trêa-sures.

f 8 He smôte the fîrst-born of Egypt :
bóth of man and beast.

9 He hath sent tokens and wonders
into the midst of thee, O thou lând of
Egypt : upon Phâraoh, and all his sêr-
vants.

10 He smôte dí-vers nations : ând slêw
mîghty kings ;

11 Sehon king of the Amorites, and
Ôg the kîng of Basan : and all the kîng-
doms of Cána-an ;

12 And gave their lând to bé an
heritage : even an heritage unto Israél his
pêo-ple.

13 Thy Name, O Lôrd, endúr-eth fôr-
ever : so doth thy memorial, O Lord, from
one generâtion to a-nô-ther.

14 For the Lôrd will avênge his people :
and be grâcious ún-to his sêr-vants.

15 As for the images of the heathen,
thêy are but sîl-ver and gold : thê wórk
of mên's hands.

16 Thêy have móuths, and speak-not :
êyes have thêy, búty thêy sêe not.

17 They have êars, and yêt thêy
hear-not : neither is there âny brêath in
their mouths.

18 They that mâke them are líke unto
them : and so are all thêy that pút their
trust in them.

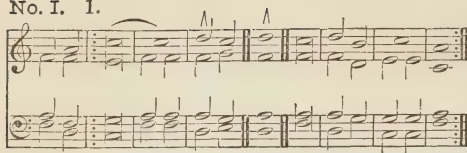
19 Praise the Lôrd, ye hóuse of Ís-ra-el : *f*
praise the Lôrd, ye hóuse of Aa-ron.

20 Praise the Lôrd, ye hóuse of Levi :
ye that fêar the Lôrd, praise the Lord.

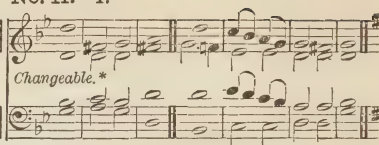
21 Praised be the Lôrd out of Sion :
who dwêlleth át Je-rú-salem.

EVENING PRAYER.

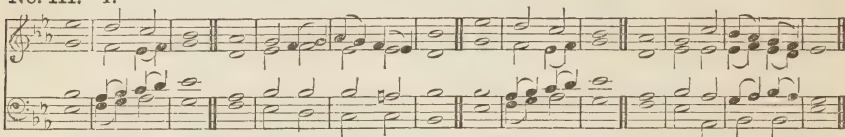
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cxxxvi. *Confitemini.*

f **O** ¹ GIVE thanks unto the L^ôrd, for hé
is gracious : and his m^êrcy endûr-eth^{for} ë-ver.

2 O give thâns unto the G^ôd of all
gods : for his m^êrcy endûr-eth^{for} ë-ver.

3 O thânk the L^ôrd of all lords : for his
m^êrcy endûr-eth^{for} ë-ver.

mf 4 Who ônly doeth gr^êat wonders : for
his m^êrcy endûr-eth^{for} ë-ver.

5 Who by his excellent wîsdom mâde
the heavens : for his m^êrcy endûr-eth^{for} ë-ver.

6 Who laid out the eârth abôve the
waters : for his m^êrcy endûr-eth^{for} ë-ver.

7 Who hath mâde gr^êat lights : for his
m^êrcy endûr-eth^{for} ë-ver ;

8 The s^ûn to rûle the day : for his
m^êrcy endûr-eth^{for} ë-ver ;

9 The moon and the stârs to g^ô-vern the
night : for his m^êrcy endûr-eth^{for} ë-ver.

f 10 Who smote Égypt with their first-
born : for his m^êrcy endûr-eth^{for} ë-ver ;

11 And brought out Israel from
a-mong-them : for his m^êrcy endûr-eth^{for} ë-ver ;

12 With a mighty hând, and strêch-
ed-out arm : for his m^êrcy endûr-eth^{for} ë-ver.

13 Who divided the Rêd sêa into two
parts : for his m^êrcy endûr-eth^{for} ë-ver ;

14 And made Israel to go through the

mîdst of it : for his m^êrcy endûr-eth^{for} ë-ver.

15 But as for Pharaoh and his host, he
overthrew thê in the Rêd sea : for his
m^êrcy endûr-eth^{for} ë-ver.

16 Who led his p^êuple through the
wilderness : for his m^êrcy endûr-eth^{for} ë-ver.

17 Whô smôte great kings : for his m^êrcy
endûr-eth^{for} ë-ver ;

18 Yea, and slêw mîgh-ty kings : for
his m^êrcy endûr-eth^{for} ë-ver ;

19 Sêhon kîng of the Amorites : for his
m^êrcy endûr-eth^{for} ë-ver ;

20 And Ôg the kîng of Basan : for his
m^êrcy endûr-eth^{for} ë-ver ;

21 And gave awây their lând for an
heritage : for his m^êrcy endûr-eth^{for} ë-ver ;

22 Even for an hêritage unto Is-ravel his
servant : for his m^êrcy endûr-eth^{for} ë-ver.

23 Who remembered us w^hên we wêre *p*
in trouble : for his m^êrcy endûr-eth^{for} ë-ver ;

24 And hath delîvered us from our
enemies : for his m^êrcy endûr-eth^{for} ë-ver.

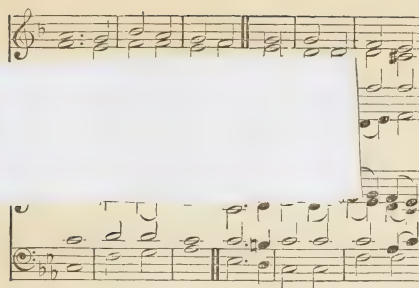
25 Who gîveth fôod to all flesh : for
his m^êrcy endûr-eth^{for} ë-ver.

26 O give thâns unto the G^ôd of *f*
heaven : for his m^êrcy endûr-eth^{for} ë-ver.

27 O give thâns unto the L^ôrd of
lords : for his m^êrcy endûr-eth^{for} ë-ver.

* Major if sung to Psalm cxxxvi.

No. I. 2.

PSALM cxxxvii. *Super flumina.*

p **B**y the waters of Babylon we sât dōwn
and wept : when we remêmbered
thée, O Si-on.

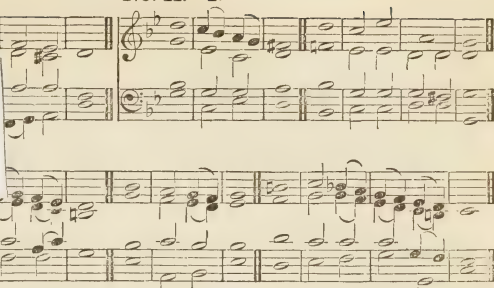
2 As for our hârps, • we háng-ed-them
up : upōn the trées that are there-in.

3 For they that led us away captive
required of us then a song, and mê • lody,
ín our heaviness : Sing us ône of the sōngs
of Si-on.

pp 4 How shall we sing • the Lórd's song :
ín a strânge land ?

5 If I forget thée, O • Je-rú-sa-lem : let
my right hând forget her cûn-ning.

No. II. 2.



6 If I do not remember thee, let my
tongue cleave • to the rōof of my mouth :
yea, if I prefêr not Jerú-salem in my
mirth.

7 Remember the children of Edom, *Om f*
Lord, in the dây • of Je-rú-sa-lem : how
they said, Down with it, dōwn with it,
ê-ven to the ground.

8 O daughter of Bâ-bylon, wâst-ed-with
misery : yea, happy shall he be that
rewardeth thée, as thou hast serv-ed us.

9 Blessed shall hê be • that ták-eth-thy
children : and thrōweth thém a-gaînst
the stones.

No. I. 3.

PSALM cxxxviii.* *Confitebor tibi.*

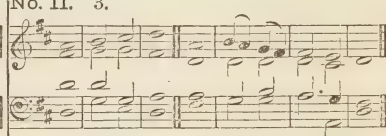
mf **I** WILL give thanks unto thee, O Lórd,
with my whōle heart : even before the
gōds will I sing praise un-to thee.

2 I will worship toward thy holy
temple, and praise thy Name, because of
thy loving-kind-ness-and truth : for thou
hast magnified thy Nâme, and thy Wórd,
above âll things.

3 When I called upōn thee, thou héard-
est me : and enduedst my sōul with mûch
strength.

4 All the kings of the eârth shall praise
thee, O Lord : for they have héard the
wōrds of thy mouth.

No. II. 3.



5 Yea, they shall sîng in the wâys
of the Lord : that grêat is the gló-ry
of the Lord.

6 For though the Lord be high, yet hath *p*
he respêct ún-to the lowly : as for the
proud, he behôldeth thém a-fâr off.

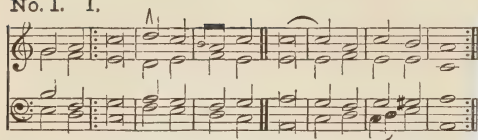
7 Though I walk in the midst of trouble,
yêt shalt thou re-fresh-me : thou shalt
stretch forth thy hand upon the furiousness
of mine enemies, and thy right hând shall
sâve me.

8 The Lord shall make gôod his loving-
kind-ness towrd-me : yea, thy mercy, O
Lord, endureth for ever ; despise not thên
the wōrks of-thine ôwn hands.

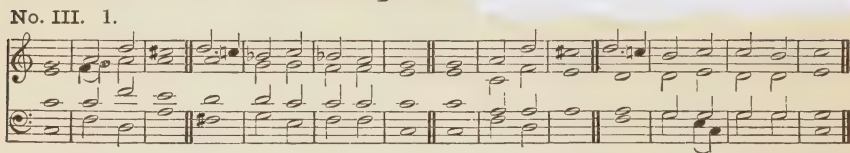
* Or Psalm cxxxvii. to Chant first used.

MORNING PRAYER.

No. I. 1.



No. II. 1.

PSALM CXXXIX. *Domine, probasti.*

f **Ö** ¹ LORD, thou hast sêarched me out,
and known-me : thou knowest my
down-sitting, and mine up-rising; thou
understandest my thoughts long be-fore.

2 Thou art about my pâth, and about
my bed : and spiest out all my ways.

3 For lo, there is nôt a wôrd in my
tongue : but thou, O Lord, knôwest it
ál-to-gê-ther.

4 Thou hast fâshioned me behind
and be-fore : and laïd thine hánd up-ôn me.

2d Pt. mf 5 Such knowledge is too wônderful and
ex-cel-lent for me : I cannot attain un-to it.

6 Whither shall I gô then from thy
Spirit : or whither shall I gô then from
thy prê-sence ?

7 If I climb up into heâven, thou art
there : if I go down to hêll, thou art thêre
ál-so.

8 If I tâke the wings of the morning :
and remain in the úttermôst pârts of the
sea ;

9 Even there álso shall thy hánd
lead-me : and thy ríght hánd shall hólđ
me.

10 If I say, Peradventure the dârkness
shall cò-ver me : thên shall my níght be
turn-ed to-day.

11 Yea, the darkness is no darkness
with thee, but the níght is as clêar as the
day : the darkness and líght to thee are
both a-like.

2d Pt. 12 Fôr my reins are thine : thou hast
cò-vered me in my mo-ther's womb.

13 I will give thanks unto thee, for I
am feârfully and wón-derfully made :
marvellous are thy works, and thât my
soul knôw-eth ríght well.

14 My bônes are not híd from thee :
though I be made secretly, and fâshioned
beneâth in the earth.

15 Thine eyes did see my súbstance,
yet bê-ing-im-perfect : and in thy book
were ál my mém-bers writ-ten ;

16 Which dây by dây were fashioned :
whên as yêt there-was none of them.

17 How dear are thy còunsels unto mé, *p*
O God : Ó how grêat is the sum of
them !

18 If I tell them, they are more in
nûmber thán the sand : when I wake úp I
am prê-sent with thee.

19 Wilt thou not slây the wíck-ed, *f*
God : depârt from me, ye blôod-thirsty
men.

20 For they speak unríghteously against
thee : and thine ênemies táke thy Nâme
in vain.

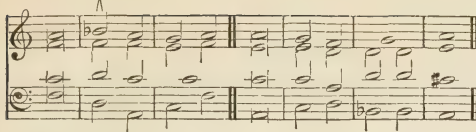
21 Do not I hate thê-m, O Lord, that
hâte thee : and am not I grieved with
thôse that rise up against thee ?

22 Yea, I hâte them ríght sore : even
as though they wêre mine ê-nemies.

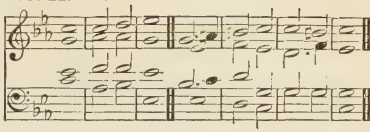
23 Try me, O God, and sêek the grôund
of my heart : prôve me, and exá-mine my
thoughts.

24 Look well if there be any wây of
wíck-edness in-me : and lead me in the
wây ê-ver-lâst-ing.

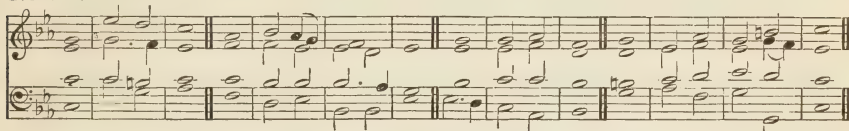
No. I. 2.



No. II. 2.



No. III. 2.

PSALM cxl. *Eripe me, Domine.*

mf **D**ELIVER me, O Lôrd, from the é-vil man : and presêrve me from the wick-ed man.

2 Who imagine mîschief fn their hearts : and stir ùp strife all-the dâÿ long.

3 They have sharpened their tôngues lîke a serpent : adder's pôi-son is ún-der their lips.

4 Keep me, O Lord, from the hânds ôf the-un-godly : preserve me from the wicked men, who are pûrposed to overthrów my gô-ings.

5 The proud have laid a snare for me, and spread a nêť abróad with cords : yêa, and set trâps in my way.

p 6 I said unto the Lôrd, Thôu art-my God : hear the vôi-ce of my práy-ers, Ô Lord.

7 O Lord Gôd, thou strêngth of-my health : thou hast covered my hêad in the dâÿ of băt-tle.

8 Let not the ungodly hâve his desîre, O Lord : let not his mischievous imagination prô-sper, lest they be too proud.

f 9 Let the mischief of their own lips fâll upon the hêad of them : thât côm-pass me a-bout.

10 Let hot burning côals fâll up-on-them : let them be cast into the fire, and into the pit, that they nêver rîse up a-gain.

11 A man full of words shall not prô-sper upôn the earth : evil shall hunt the wicked pêrson to ó-ver-thrów him.

12 Sure I am that the Lôrd will avênge the poor : and maintâin the cause of-the hêlp-less.

13 The righteous also shall give thâñks ún-to-thy Name : and the jûst shall conf-tinue in thy sight.

PSALM cxli. *Domine, clamavi.*

LORD, I call upon thee, hâste thee ún-to *p* me : and consider my vôi-ce when I cry ún-to thee.

2 Let my prayer be set fôrth in thy sîght as-the incense : and let the lifting up of my hânds be an éve-ning sa-cri-fice.

3 Set a watch, O Lôrd, befóre my mouth : and kêep the dôor of my lips.

4 O let not mine heart be inclined to any é-vil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I êat of sùch things-as please them.

5 Let the righteous râther smíte me friendly : and re-prôve me.

6 But let not their precious bâlms brêak my head : yea, I will prây yet agâinst their wick-ed-ness.

7 Let their judges be overthrówn in *mf* stô-ny places : that they may hêar my wôrds, for they are sweet.

8 Our bones lie scâttered befóre the pit : lîke as when one breaketh and hêweth wôod up-on the earth.

9 But mine eyes look unto thêe, O Lôrd God : in thee is my trûst, O cást not out my soul.

10 Keep me from the snâre that they have laîd for me : and from the trâps of the wick-ed dō-ers.

11 Let the ungodly fall into their ôwn nêts to-gether : and lêt me é-ver escâpe them.

EVENING PRAYER.

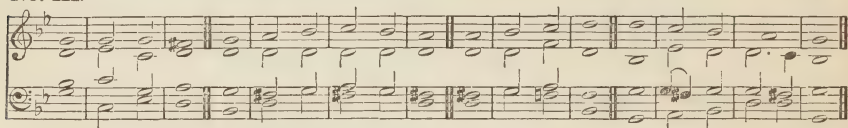
No. I.



No. II.



No. III.

PSALM cxlii. *Voce mea ad Dominum.*

p **I** CRIED unto the Lórd with my voice : yea, even unto the Lord did I make · my súpli-cá-tion.

2 I poured out my complaints before him : and shewed · him of my tróuble.

3 When my spirit was in heaviness thou knew-est my path : in the way wherein I walked have they privily laid · a snáre for me.

4 I looked also upon my right hand : and saw there was nô · man that would know me.

5 I had nô place to flee unto : and nô · man car-ed for my soul.

6 I cried unto thee, O Lórd, and said : Thou art my hope, and my pór-tion in · the land of the liv-ing.

7 Consider my com-plaint : for I · am brought ve-ry low.

8 O deliver me from my pér-se-cutors : for they are too strong for me.

mf 9 Bring my soul out of prison, that I may give thanks un-to thy Name : which thing if thou wilt grant me, then shall the righteous resórt un-to my cöm-pa-ny.

PSALM cxliii. *Domine, exaudi.*

p **H**EAR my prayer, O Lord, and consider my de-sire : hearken unto me for thy truth and right-eousness' sake.

2 And enter not into iudgment with thy servant : for in thy sight shall nô · man liv-ing be jus-tified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men · that have been long dead.

4 Therefore is my spirit vex-ed with-in me : and my heart · with-in me is deso-late.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in · the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth un · to thee as a thirst-y land.

7 Hear me, O Lord, and that soon, for *p* my spirit wax-eth faint : hide not thy face from me, lest I be like unto them that · go down in-to the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up · my soul un-to thee.

9 Deliver me, O Lórd, from mine enemies : for I flee un · to thee to hide me.

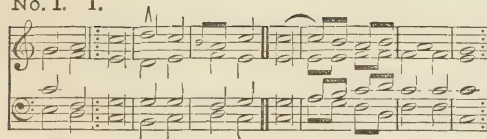
10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth in · to the land of right-eous-ness.

11 Quicken me, O Lórd, for thy Name's *mf* sake : and for thy righteousness' sake bring · my soul out of tróuble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy sër-vant.

MORNING PRAYER.

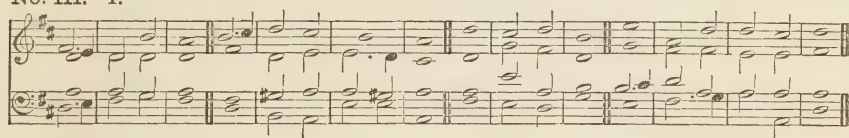
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cxliv. *Benedictus Dominus.*

f BLESS-ED ' bê the Lórd my strength :
who teacheth my hânds to wár,
and my fin-gers to fight ;

2 My hope and my fortress, my castle
and deliverer, my defênder in whóm I
trust : who subdûeth my péople that is
in-der-me.

p 3 Lord, what is man, that thou hast
súch respect unto him : or the sôn of man,
that thou só re-gard-est him ?

4 Mán is like a thîng of nought : his
tîme passeth away like a shâ-dow.

mf 5 Bow thy heâvens, O Lórd, and còme
down : toúch the moun-tains, and they
shall smoke.

6 Cast forth thy lîghtning, and tear
them : shoot out thine árrows, and con-
sume them.

7 Send dówn thine hánd from a-bove :
deliver me, and take me out of the great
wátters, from the hánd of strange chil-dren ;

8 Whose mou-th talk-eth of vanity :
and their right hánd is a right hánd of
wick-edness.

9 I will sing a new sông unto thée, O *f*
God : and sing praises unto thée upon a
ten-stringed lute.

10 Thou hast given víctory ún-to kings :
and hast delivered David thy sêrvant from
the pé-ri! of the sword.

11 Save me, and deliver me from the
hánd of stránge children : whose mouth
talketh of vanity, and their right hánd is
a right hánd of in-i-quity.

12 That our sons may grow úp as the
yóung plants : and that our daughters
may be as the pôlished córners of the
têmp-le.

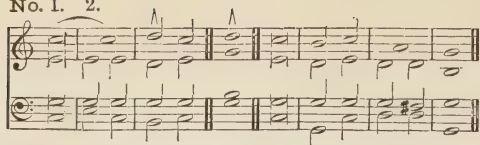
13 That our garner's may be full and
plênteous with all mán-ner of store : that
our sheep may bring forth thóusands and
tén thousands in our streets.

14 That our oxen may be strong to
labour, that there be nó de-cay : no leading
into captivity, and nô complain-ing in our
streets.

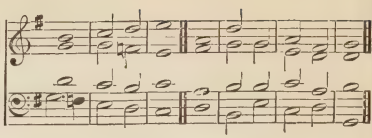
15 Happy are the péople that are in
súch a case : yea, blessed are the péople
who have the Lórd for their God.

[PSALM cxliv.

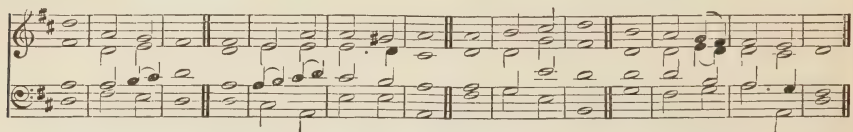
No. I. 2.



No. II. 2.



No. III. 2.

PSALM cxlv. *Exaltabo te, Deus.*

f I WILL magnify thee, O Góð, my King : and I will praise thy Nâme for é-ver-and ë-ver.

2 Every dây will I give thánks unto thee : and praise thy Nâme for é-ver-and ë-ver.

3 Great is the Lord, and marvellous, wôrthy tó be praised : thêre is no énd of his grêat-ness.

4 One generation shall praise thy wôrks ún-to-a-nother : and déclâre thy pôw-er.

5 As for me, I will be tâlking of thy worship : thy glôry, thy praise, and won-drous works ;

6 So that men shall speak of the mîght of thy már-vellous acts : and I will âlso téll of thy grêat-ness.

7 The memorial of thine abundant kindness shâll be shewed : and mên shall sîng of thy rîght-eousness.

p 8 The Lôrd is grâ-cious, and merciful : lôn-g-suffering, and of grêat gôod-ness.

9 The Lord is lôving unto é-v-ry man : and his mêrcy is ó-ver all his works.

f 10 All thy wôrks praise thee, O Lord : and thy sâints give thánks ún-to-thee.

11 They shew the glôry of thy kingdom : and tâlk of thy pô-w-er ;

12 That thy power, thy glory, and mîghtiness of thy kingdom : mîght be known ún-to-mên.

13 Thy kîngdom is an everlást-ing kîngdom : and thy dominion endûreth throughout âl-ê-ges.

p 14 The Lord upholdeth âll sùch as fall : and lifteth ûp all thôse that are down.

15 The eyes of all wâit upon thee, O Lord : and thou givest them their mêat in dîe sêa-son.

16 Thou ôpenest thîne hand : and fillest âll things lîv-ing-with plên-teousness.

17 The Lord is rîghteous in âll his ways : and hó-ly in all his works.

18 The Lord is nîgh unto all thém that mî call up-on-him : yea, all such as cáll upón him faith-fully.

19 He will fulfil the désire of thém that fear-him : he also will hêar their cry, and-will hêlp them.

20 The Lord presêrveth all thém that love-him : but scattereth abrôad âll the ungôd-ly.

21 My mouth shall spêak the praise of the Lord : and let all flesh give thanks unto his holy Nâme for é-ver-and ë-ver.

PSALM cxlvi. *Lauda, anima mea.*

*P*RAISE the Lord, O my soul ; while I fîve will I praise the Lord : yea, as long as I have any being, I will sîng prais-es unto my God.

2 O put not your trust in princes, nôr in any chîld of man : fôr there is nô help in them.

3 For when the breath of man goeth forth he shall târn agâin to-his earth : and then âll his thóughts pè-rish.

4 Blessed is he that hath the God of Jâcob fôr his help : and whose hôpe is in the LÔrd his God ;

5 Who made heaven and earth, the sea, and âll that thêre-in is : who kêepeth his pró-mise-for é-ver :

6 Who helpeth them to right that súf-fer wrong : who féed-eth the hún-gry.

mf 7 The Lord lóoseth mén out-of prison : the Lôrd giveth sight to the-blind.

8 The Lord hêlpeth thém that-are fallen : the Lord câreth fór the right-eous.

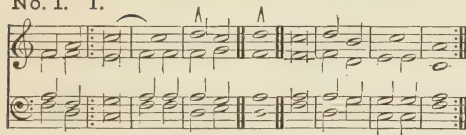
9 The Lord careth for the strangers ;

he defêndeth the fá-therless-and widow : as for the way of the ungodly, he túrneth it úp-side down.

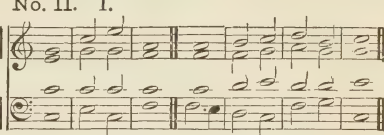
10 The Lord thy God, O Sion, shall be Kíng for é-ver-more : and throughout all gé-ne-râ-tions.

EVENING PRAYER.

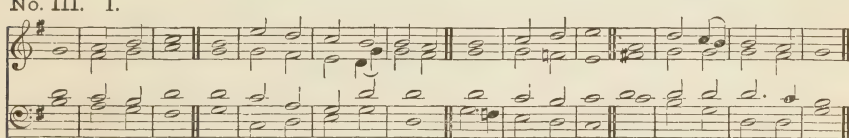
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cxlvii. *Laudate Dominum.*

mf **O** ¹ PRAISE the Lord, for it is a good thing to sing praises ún-to-our God : yea, a joyful and pléasant thing it is to-be thank-ful.

2 The Lord doth build up Jerú-sa-lem : and gather to-gèther the out-casts-of Is-ra-el.

p 3 He healeth thôse that are brók-en-in heart : and giveth médecine to héal their sick-ness.

4 He telleth the nûmber óf the stars : and câlleth them áll by their names.

5 Great is our Lôrd, and gréat is his power : yea, and his wís-dom-is ín-fínite.

6 The Lord sêtteth úp the meek : and bringeth the ungodly dôwn to the ground.

mf 7 O sing unto the Lôrd with-thank-giving : sing praises upon the hárp unto óur God ;

8 Who covereth the heaven with clouds, and præpâreth raín for-the earth : and maketh the grass to grow upon the mûntains, and hérb for-the use of men ;

9 Who giveth fôdder ún-to-the cattle : and feedeth the young râvens that cáll up-on him.

10 He hath no pleásure in the stréngth

of-an horse : neither delíghteth he in á-ny mán's legs.

11 But the Lord's delíght is in thém *p* that fear-him : and pût their trúst in-his mër-cy.

12 Praise the Lôrd, O Jerú-sa-lem : *f* praise thy Gód, O Si-on.

13 For he hath made fást the bárs of-thy gates : and hath blêssed thy chîl-dren withîn thee.

14 He mâketh péace in-thy borders : and fîlleth thee with the flôur-of wheat.

15 He sendeth forth his commândment upôn earth : and his wôrd runneth vé-ry swift-ly.

16 He gîveth snôw like wool : and scattereth the hôar-fróst like ásh-es.

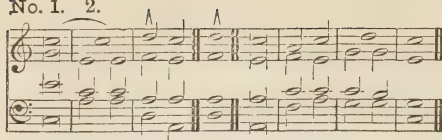
17 He casteth fôrth his íce like morsels : who is áble to a-bide his frost ?

18 He sendeth out his wôrd, and mélt-eth them : he bloweth with his wínd, and the wa-ters flow.

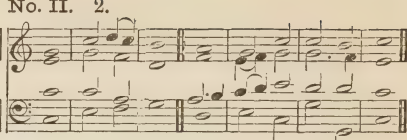
19 He shêweth his wôrd unto Jacob : his statutes and ôrdinances ún-to Is-ra-el.

20 He hath not dealt sô with á-ny nation : neither have the héathen knôw-ledge of his laws.

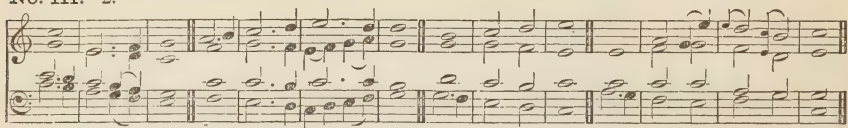
No. 1. 2.



No. II. 2.



No. III. 2.

PSALM cxlviii. *Laudate Dominum.*

mf **O** PRAISE the Lórd of heaven : praise him in the height.

2 Praise him, áll ye án-gels of his : praise him, all his host.

3 Praise him, sún and moon : praise him, áll ye stárs and light.

4 Praise him, áll ye heavens : and ye wátters that are ábove the hêa-vens.

5 Let them praise the Náme of the Lórd : for he spake the word, and they were made; he commánded, and they were creá-ted.

6 He hath made them fást for é-ver and ever : he hath given them a lâw which sháll not be brö-ken.

f 7 Praise the Lórd upon earth : yê drá-gons, and áll deeps;

8 Fíre and hail, snów and vapours : wínd and storm, fulfíll-ing his word;

9 Mòuntains and áll hills : fruitful trêes and áll cê-dars;

10 Bêasts and áll cattle : wórms and fea-thered fowls;

11 Kings of the éarth and áll people : prínces and all júd-ges of the world;

12 Young men and maidens, old men and children, praise the Náme of the Lórd : for his Náme only is excellent, and his praise ábove hêa-ven and earth.

13 He shall exalt the horn of his people; áll his sánts shall praise him : even the children of Israel, éven the pè-o-ple that sêrveth him.

PSALM cxlix. *Cantate Domino.*

mf **O** SÍNG unto the Lórd a new song : let the congregátion of sánts praise him.

2 Let Israel rejoice in hím that made him : and let the children of Sión be jóy-ful in their King.

3 Let them praise his Náme in the dance : let them sing praises unto hím with tá-bret and harp.

4 For the Lórd hath plêasure in his p people : and hêlpeth the mêek-heárt-ed.

5 Let the sánts be jóy-ful with glory : f lêt them rejoice in their beds.

6 Let the praises of Gôd be in their mouth : and a twô-edged swórd in their hands;

7 To be avênged of the heathen : and to rebúke the pè-o-ple;

8 To bînd their kîngs in chains : and their nóbles with línks of i-ron.

9 That they may be avênged of them, ás it is wírtten : Sûch hó-nour have áll his sánts.

PSALM cl. *Laudate Dominum.*

O PRAISE Gôd in his holiness : praise f him in the fírmament of his pów-er.

2 Praise him in his nó-ble acts : praise p him accórding to his éx-cel-lent grêat-ness.

3 Praise him in the sôund of the trumpet : praise him upôn the lute and harp.

4 Praise him in the cým-bals and f dances : praise him upôn the strings and pipe.

5 Praise him upôn the wêll-tuned cymbals : praise him upôn the loud cým-bals.

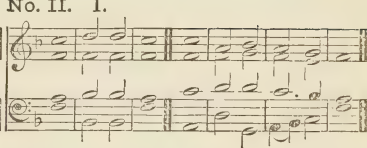
6 Let évery thing thát hath breath : ff praise the Lórd.

MORNING PRAYER.

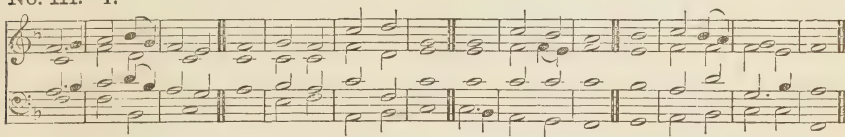
No. I. 1.



No. II. 1.



No. III. 1.



PSALM cxliv. *Benedictus Dominus.*

f BLESS-ED¹ bê the Lórd my strength :
who teacheth my hânds to wár,
and my fin-gers to fight :

2 My hope and my fortress, my castle
and deliverer, my defendér in whom I
trust : who subdueth my péople that is
ün-der-me.

p 3 Lord, what is man, that thou hast
súch respéct unto him : or the sôn of man,
that thou só re-gard-est him ?

4 Mân is like a thîng of nought : his
tîme passeth away like a shâ-dow.

mf 5 Bow thy heâvens, O Lórd, and come
down : touçh the moun-tains, and they
shall-smoke.

6 Cast forth thy lîghtning, and tear
them : shoot out thine árrows, and con-
sume them.

7 Send down thine hánd from a-bove :
deliver me, and take me out of the great
wâters, from the hánd of strange chil-dren ;

8 Whose mouth tálk-eth of vanity :
and their right hánd is a right hánd of
wick-edness.

9 I will sing a new sông unto thée, O *f*
God : and sing praises unto thée upón a
ten-stringed lute.

10 Thou hast given víctory ün-to kings :
and hast delivered David thy sêrvant from
the pé-ri! of the sword.

11 Save me, and deliver me from the
hánd of strânge children : whose mouth
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12 That our sons may grow úp as the
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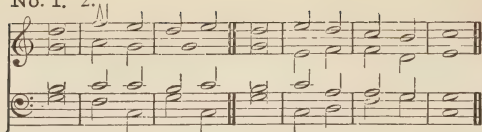
13 That our garners may be full and
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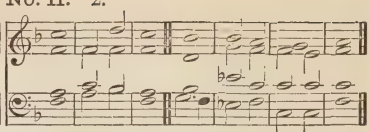
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who have the Lórd for their God.

[PSALM cxliv.

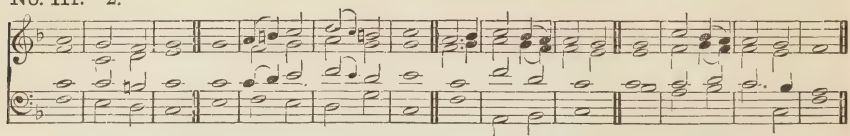
No. I. 2.



No. II. 2.



No. III. 2.

PSALM cxlv. *Exaltabo te, Deus.*

I WILL magnify thee, O Gód, my King : and I will praise thy Nâme for é-ver-and ë-ver.

2 Every jây will I give thánks unto thee : and praise thy Nâme for é-ver-and ë-ver.

3 Great is the Lord, and marvellous, wórthy tó be praised : there is no énd of his gréat-ness.

4 One generation shall praise thy wórks ún-to-a-nother : and déclare thy pów-er.

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6 So that men shall speak of the might of thy már-vellous acts : and I will álso téll of thy gréat-ness.

7 The memorial of thine abundant kíndness sháll be shewed : and mên shall síng of thy right-eousness.

p 8 The Lôrd is grá-cious, and merciful : lón-g-suffering, and of gréat góod-ness.

9 The Lord is lóving unto éve-ry man : and his mércy is é-ver all his works.

f 10 All thy wórks praise thee, O Lord : and thy sáints give thánks ún-to-thee.

11 They shew the glôry of thy kíngdom : and tálk of thy pó-wer ;

12 That thy power, thy glory, and míghtiness of thy kíngdom : míght be known ún-to-mén.

13 Thy kíngdom is an ever-lást-ing kíngdom : and thy dominion endûreth throug'hout ál ã-ges.

p 14 The Lord upholdeth ál súch as fall : and lifeth úp all thöse that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their méat in dúe sêa-son.

16 Thou ôpenest thíne hand : and fillest ál things lív-ing-with plên-teousness.

17 The Lord is ríghteous in ál his ways : and hó-ly in ál his works.

18 The Lord is nigh unto all thém that m^f cáll up-on-him : yea, all such as cáll upón him fáith-fully.

19 He will fulfil the désire of thém that fear-him : he álso will hêar their crý, and wíll hêlp them.

20 The Lord presêrveth all thém that love-him : but scattereth abrôad ál the ungôd-ly.

21 My mouth shall spêak the praise of the Lord : and let all flesh give thanks unto his holy Nâme for é-ver-and ë-ver.

PSALM cxlvi. *Lauda, anima mea.*

PRAISE the Lord, O my soul ; while I líve will I praise the Lord : yea, as long as I have any being, I will síng prais-es unto my God.

2 O put not your trust in princes, nôr in any chîld of man : fôr there is nô help in them.

3 For when the breath of man goeth forth he shall túrn agáin to-his earth : and then ál his thóughts pè-rish.

4 Blessed is he that hath the God of *p* Jácob fôr his help : and whose hôpe is in the Lórd his God ;

5 Who made heaven and earth, the sea, and ál that there-in is : who kêepeth his pró-mise-for é-ver ;

6 Who helpeth them to right that
suf-fer wrong : who feed-eth the hun-gry.

mf 7 The Lord looseth men out of prison :
the Lord giveth sight to the blind.

8 The Lord helpeth them that are
fallen : the Lord careth for the right-cous.

9 The Lord careth for the strangers ;

he defendeth the fa-therless and widow :
as for the way of the ungodly, he turneth
it tip-side down.

10 The Lord thy God, O Sion, shall be
King for e-ver-more : and throughout all
gé-ne-rä-tions.

EVENING PRAYER.

No. I. 1.



No. II. 1.



No. III. 1.

PSALM cxlvii. *Laudate Dominum.*

mf **O** PRAISE the Lord, for it is a good
thing to sing praises ún-to our God :
yea, a joyful and pleásant thing it is to be
thánk-ful.

2 The Lord doth build up Jerú-sa-lem :
and gather to-gether the out-casts of Is-ra-el.

p 3 He healeth those that are brók-en in
heart : and giveth mēdicine to héal their
sick-ness.

4 He telleth the nūmber of the stars :
and cāl-leth them all by their names.

5 Great is our Lōrd, and gréat is his
power : yea, and his wís-dom is in-finite.

6 The Lord sētteth úp the meek : and
bringeth the ungodly dōwn to the ground.

mf 7 O sing unto the Lord with thanks-
giving : sing praises upon the hárp unto
our God ;

8 Who covereth the heaven with clouds,
and prepáreth raín for the earth : and
maketh the grass to grow upon the
mōuntains, and hérb for the use of men ;

9 Who giveth fōdder ún-to the cattle :
and feedeth the young rāvens that cāl
up-ōn him.

10 He hath no pleásure in the stréngth

of an horse : neither delíghteth he in á-ny
mán's legs.

11 But the Lord's delíght is in thém *p*
that fear him : and pút their trúst in his
mē-ry.

12 Praise the Lōrd, O Jerú-sa-lem : *f*
praise thy Gód, O Si-on.

13 For he hath made fâst the bárs
of thy gates : and hath blēssed thy
chíldren wíthin thee.

14 He māketh péace in thy borders :
and fílleth thee with the flōur of wheat.

15 He sendeth forth his commāndment
upōn earth : and his wōrd runneth vé-ry
swift-ly.

16 He gívethe snōw like wool : and
scattereth the hóar-fróst like ásh-es.

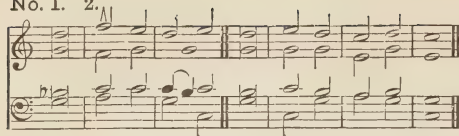
17 He casteth fōrth his íce like morsels :
who is áble to a-bide his frost ?

18 He sendeth out his wōrd, and
mēlt-eth them : he bloweth with his wínd,
and the wa-ters flow.

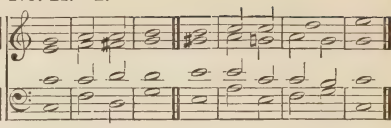
19 He shēweth his wōrd unto Jacob :
his statútes and ôrdinances ún-to Is-ra-el.

20 He hath not dealt sō with á-ny
nation : neither have the hēathen knów-
ledge of his laws.

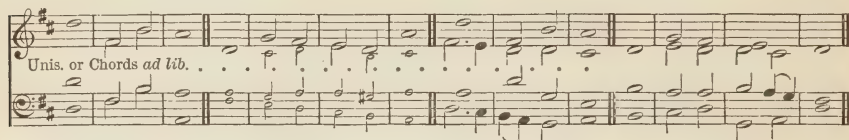
No. I. 2.



No. II. 2.



No. III. 2.

PSALM cxlviii. *Laudate Dominum.*

mf O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye an-gels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stärs and light.

4 Praise him, all ye heavens : and ye wäters that are aböve the heä-vens.

5 Let them praise the Náme of the Lord : for he spake the word, and they were made ; he commanded, and they were creä-ted.

6 He hath made them fäst for é-ver and ever : he hath given them a lāw which shall not be brö-ken.

f 7 Praise the Lord upon earth : ye drä-gons, and all deeps ;

8 Fire and hail, snöw and vapours : wînd and storm, fulfil-ing his word ;

9 Mōuntains and all hills : fruitful trêes and all cē-dars ;

10 Bēasts and all cattle : wörms and fea-thered fowls ;

11 Kings of the éarth and all people : prînces and all jüd-ges öf the world ;

12 Young men and maidens, old men and children, praise the Náme of the Lord : for his Name only is excellent, and his praise above heä-ven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the peö-ple that sêrveth him.

PSALM cxlix. *Cantate Domino.*

mf O SING unto the Lord a new song ; let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be jöy-ful in their King.

3 Let them praise his Náme in the dance : let them sing praises unto him with tā-bret and harp.

4 For the Lord hath plêasure in his p people : and hêlpeth the mēek-heärt-ed.

5 Let the saints be jöy-ful with glory : *f* lêt them rejoice in their beds.

6 Let the praises of Gōd be in their mouth : and a twô-edged swōrd in their hands ;

7 To be avēnged öf the heathen : and to rebuke the peö-ple ;

8 To bind their kings in chains : and their nobles with lînk of i-ron.

9 That they may be avēnged of them, ás it is written : Sûch hó-nour have all his saints.

PSALM cl. *Laudate Dominum.*

O PRAISE Gōd in his holiness : praise *f* him in the fîrmament öf his pöw-er.

2 Praise him in his nó-ble acts : praise *p* him accörding to his éx-cel-lent grêät-ness.

3 Praise him in the sôund of the trumpet : praise him upôn the lute and harp.

4 Praise him in the cým-bals and *f* dances : praise him upôn the strings and pipe.

5 Praise him upôn the wêll-tuned cymbals : praise him upôn the lóud cým-bals.

6 Let évery thing thät hath breath : *f* praise the Lord.

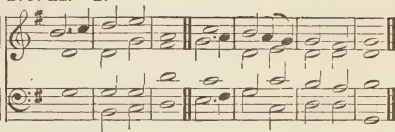
PROPER PSALMS
ON
CERTAIN DAYS.

MORNING PRAYER.

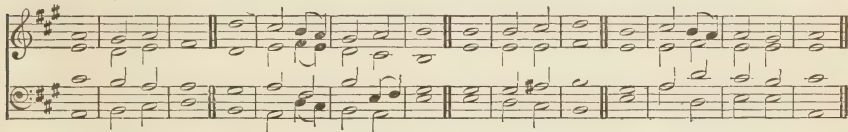
No. I. 1.



No. II. 1.



No. III. 1.



PSALM xix. *Cœli enarrant.*

THE¹ heavens declâre the glô-ry of God :
and the fîrmament shêw-eth his
hân-dy-work.

2 One day têll-eth-a-nother : and one
night certîfî-eth anô-ther.

3 There is nêither spêech nor language :
but their vôiCES are heard a-mông
them.

4 Their sound is gone oût in-to all
lands : and their wôrds into the ênds of
the world.

5 In them hath he set a tâbernacle
fôr the sun : which cometh forth as a
bridegroom out of his chamber, and
rejoiceth as a gî-ant-to run his-course.

6 It goeth forth from the uttermost part
of the heaven, and runneth about unto the
ênd of it-a-gain : and there is nôthing
hîd from the hêat thereof.

7 The law of the Lord is an undefiled^{mf}
lâw, convêrt-ing the soul : the testimony
of the Lord is sure, and giveth wîsdom
ûn-to the sîm-ple.

8 The statutes of the Lord are rîght,
and rejoyce the heart : the commandment
of the Lord is pûre, and giveth lîght un-to
the eyes.

9 The fear of the Lord is cleân, and 2d Pt
endûr-eth for ever : the judgments of the
Lord are true, and rîghteous ál-to-gê-ther.

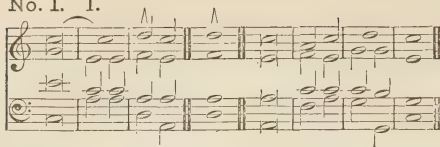
10 More to be desired are they than
gold, yêa, than much fîne gold : sweeter
also than hôneÿ, and the hön-ey-comb.

11 Moreover, by thêM is thy sér-vant
taught : and in kêeping of them thêre is
grêat reward.

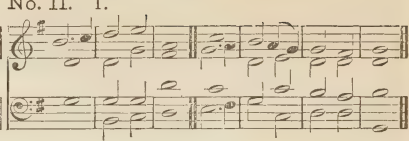
12 Who can têll how óft he-av-fendeth : p
O cleânse thou mé from my se-cret
faults.

[13 Keep thy

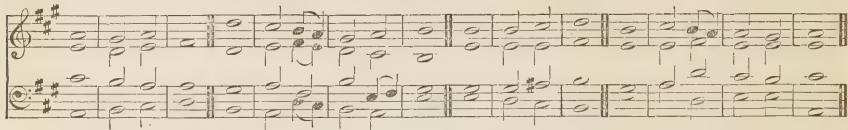
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No. III. 1.

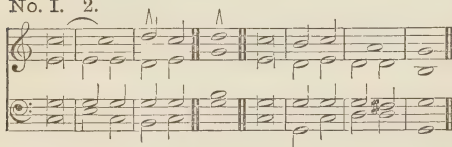


13 Keep thy servant also from presumptuous sins, lest they get the dominion o-ver me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeem-er.

No. I. 2.



No. II. 2.



No. III. 2.

PSALM XLV. *Eructavit cor meum.*

mf MY heart is inditing of a good matter : I speak of the things which I have made un-to the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

f 4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued un-to thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, *p* aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture

of gold, wrought about with di-vers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

2d Pt. 13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

f 14 The King's daughter is all glorious within : her clothing is of wrought gold.

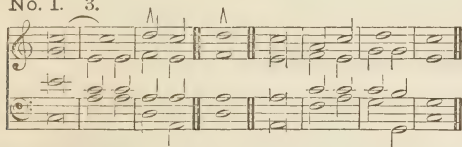
15 She shall be brought unto the King in raiment of needle work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

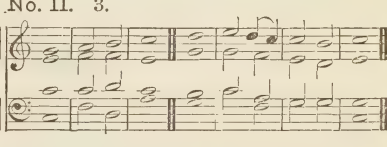
17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

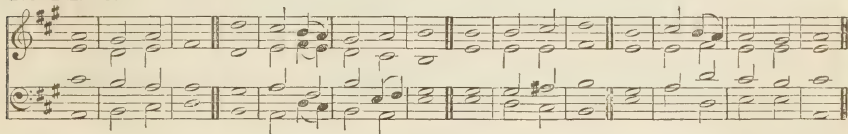
No. I. 3.



No. II. 3.



No. III. 3.

PSALM lxxxv. *Benedixisti, Domine.*

mf LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

2d Pt. 3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

p 4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

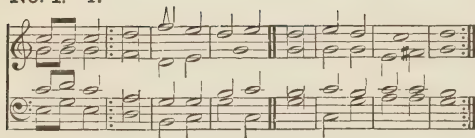
11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

EVENING PRAYER.

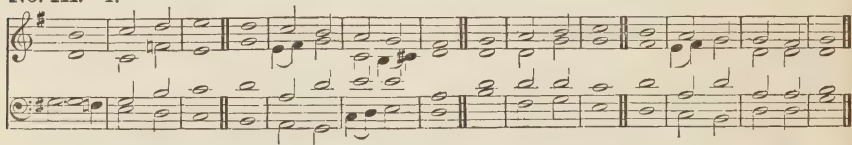
No. I. 1.



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No. III. 1.

PSALM lxxxix. *Misericordias Domini.*

mf MY song I shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generâtion to a-nö-ther.

2 For I have said, Mercy shall be sêd up for ever : thy truth shalt thou stâblish in the hëa-vens.

3 I have made a cövenant with my chosen : I have swörn unto Dá-vid-my sër-vant ;

4 Thy sêed will I stâ-blish-for ever :

and set up thy throne from one generâtion to a-nö-ther.

5 O Lord, the very heavens shall praise thy wön-drous works : and thy truth in the cöngrega-tion of the saints.

6 For who is hê among the clouds : that shall bê compár-ed un-to the Lord ?

7 And what is hê among the gods : that shall bê like un-to the Lord ?

8 God is very greatly to be feared in the cöuncil of the saints : and to be had in reverence of all thêem that are röund a-böüt him.

9 O Lord God of hosts, whô is like

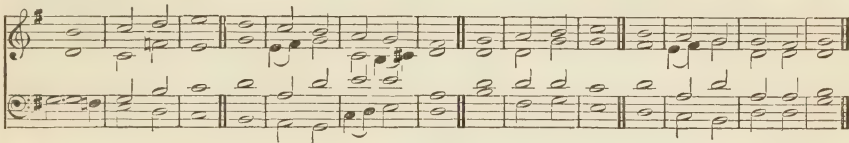
No. I. 1.



No. II. 1.



No. III. 1.



unto thee : thy truth, most mighty Lôrð,
is on eve-ry side.

10 Thou rulest the râging óf the sea :
thou stillest the waves thereof when they
arise.

11 Thou hast subdued Êgypt, and
destroy-ed it : thou hast scattered thine
ênemies abroad with thy migh-ty arm.

12 The heavens are thine, the êarth
ál-so is thine : thou hast laid the
foundation of the round wôrld, and áll
that there-in is.

13 Thou hast mâde the nórrh and the
south : Tabor and Hêrmon shall rejoice
in thy Name.

14 Thou hást a migh-ty arm : strong
is thy hánd, and high is thy right
hand.

15 Righteousness and equity are the
habitation óf thy seat : mercy and trùth
shall gó be-fore thy face.

mf 16 Blessed is the people, O Lôrð, that
can rejoice in thee : they shall wâlk in
the light of thy còun-tenance.

17 Their delight shall be dâily ín thy
Name : and in thy righteousness shall
they make their boast.

18 For thou art the glôry óf their
streng-th : and in thy loving-kindness
thou shalt líft up our horns.

19 For the Lôrð is óur de-fence : the
Hôly One of Ís-ra-el is our King.

f 20 Thou spakest sometime in visions
ûnto thy sâints, and saidst : I have laid
help upon one that is mighty ; I have
exalted one chòsen out of the pèople.

21 I have fòund Dâ-vid my servant :
with my holy ôil háve I anoint-ed him.

22 My hánd shall hólð him fast : and
my árm shall streng-th-en him.

23 The enemy shall not be áble to dó
him violence : the son of wickedness shall
not hurt him.

24 I will smite down his sòes before his
face : and plâgue them that hâte
him.

25 My truth also and my mêrcy shall
be with him : and in my Nâme shall his
hòrn be exált-ed.

26 I will set his dominion álso ín
the sea : and his right hand in the
floods.

27 He shall cáll me, Thóu art my
Father : my Gôd, and my stróng
sal-vâ-tion.

28 And I will máke him my first-born :
higher than the kîngs of the earth.

29 My mercy will I kèep for him for
ê-ver-more : and my covenant shall stând
fâst with him.

30 His seed also will I mâke to endûre *2d Pt.*
for ever : and his thròne as the dâys of
hêa-ven.

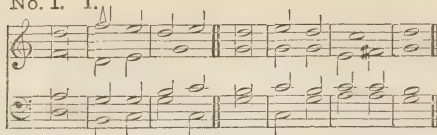
31 But if his children forsâke my law : *mf*
and wâlk not ín my júdg-ments ;

32 If they break my statutes, and kèep
not my com-mandments : I will visit
their offences with the rôd, and their sîn
with scôurg-es.

33 Nevertheless, my loving-kindness
will I not útterly tâke from him : nôr
súf-fer my truth to fail.

[34 My covenant

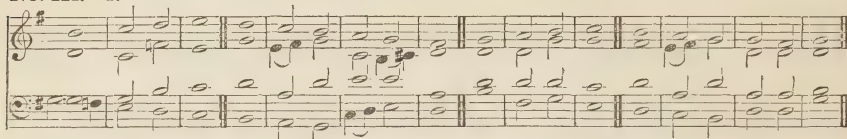
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No. III. 1.



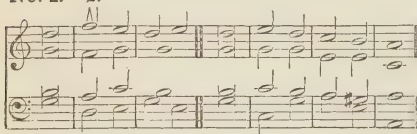
34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail Dä-vid.

35 His sêed shall endûre for ever :

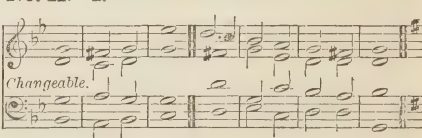
and his seat is lîke as the sún be-före me.

36 He shall stand fast for evermôre ás the moon : and as the faithful wít-ness-in hëa-ven.

No. I. 2.

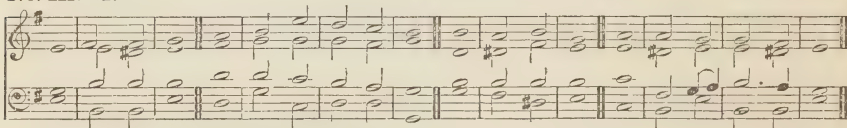


No. II. 2.



Changeable.

No. III. 2.



p 37 But thou hast abhorred and forsâken thine A-nointed : and ârt displeas-ed ât him.

38 Thou hast broken the còvenant of thy servant : and cást his cròwn to the ground.

39 Thou hast overthrown âll his hedges : and bròken dówn his stròng holds.

40 All they that go bý spoíl him : and he is becòme a reprocâch to his neigh-bours.

41 Thou hast set up the ríght hánd of his enemies : and mâde âll his âd-versaries to re-joice.

42 Thou hast taken âwâ the édge of his sword : and givest him not vîctory ín the bät-tle.

43 Thou hast put out his glory : and cast his thròne dówn to the ground.

44 The days of his yóuth hást thou shortened : and còvered him wíth dis-hò-nour.

mf 45 Lord, how long wilt thou hîde

thysêlf, for ever : and shâll thy wrâth burn like fire ?

46 O remêber how shòrt my time-is : wherefore hast thou mâde âll men for nought ?

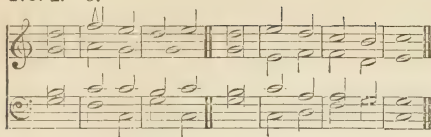
47 What man is he that liveth, ând shall nót see death : and shall he deliver his sòul fróm the hand of hell ?

48 Lord, where are thy ôld lóv-ing-kindnesses : which thou swarest ânto Dá-vid in thy truth ?

49 Remember, Lord, the rebûke that thy sér-vants have : and how I do bear in my bosom the rebûkes of má-ny pëo-ple ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footstêps of thine A-nointed : Praised be the Lord for evermôre. Amén, and A-men.

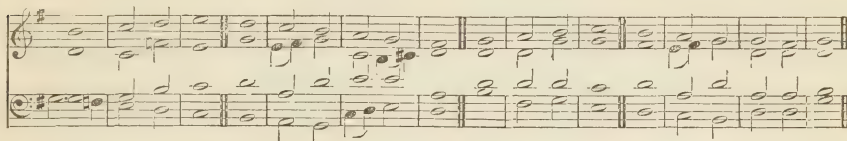
No. I. 3.



No. II. 3.



No. III. 3.

PSALM CX. *Dixit Dominus.*

mf THE Lord sâid ún-to-my Lord : Sit thou on my right hand, until I máke thine é-nemies-thy fööt-stool.

2 The Lord shall send the rod of thy pöwer óut of Sion : be thou ruler, even in the mídst among thine é-nemies.

3 In the day of thy power shall the people offer thee free-will öfferings with an hó-ly worship : the dew of thy bírth is of the wómb of-the mórn-ing.

4 The Lord swâre, and wíll not-re-pent : Thou art a Priest for ever after the órder óf Mel-chí-sedech.

5 The Lôrd upon thy ríght hand : shall wound even kîngs in the dáy of his wrath.

6 He shall judge among the heathen ; he shall fill the plâces with the déad bodies : and smite in sunder the héads over dí-vers cöün-tries.

7 He shall drînk of the bröök in-the way : thêrefore shall he líft up his head.

PSALM CXXXII. *Memento, Domine.*

mf L ÔRD, remém-ber David : ánd áll his tröu-ble ;

2 How he swâre ún-to-the Lord : and vowed a vow unto the Almíghty Gód of Já-cob ;

3 I will not come within the tâbernacle óf mine house : nôr cîmb up into my bed ;

4 I will not suffer mine eyes to slêep, nor mine éye-lids to slumber : neither the temples of my héad to táke a-ny rest ;

5 Until I find out a place for the têmpel

of the Lord : an habitation for the mîghty Gód of Já-cob.

6 Lo, we heard of the sâme at Éph-ra-ta : ánd found it in the wood.

7 We will gó into his tá-ber-nacle : and fall low on our knêes befóre his fööt-stool.

8 Arise, O Lôrd, into thy rést-ing-place : *f* thóu, and the árk of thy strength.

9 Let thy priests be clóth-ed-with righteousness : and let thy saínts síng with jöy-fulness.

10 For thy sérvant Dá-vid's sake : turn not away the présence of thine A-noínt-ed.

11 The Lord hath made a faíthful óath *mf* unto David : ánd he sháll not shrînk fróm it ;

12 Óf the frúit of-thy body : shall Í sét up-on thy seat.

13 If thy children will keep, my covenant, and my têstimonies that Í shall learn-them ; their children also shall sít upon thy seat for e-ver-more.

14 For the Lord hath chosen Sion to be an habítation fór him-self : hê hath lóng-ed fór her.

15 Thís shall be my rést for ever : here will Í dwêll, for Í háve a-de-light there-in.

16 I will blêss her víc-tuals-with increase : and will sâtisfy her pöör with bread.

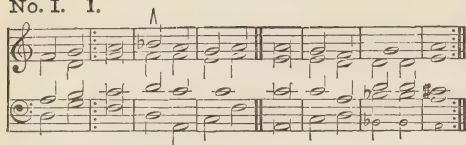
17 I will dêck her priests with health : *f* ánd her saínts shall-re-joice and síng.

18 There shall Í make the hórñ of Dá-vid-to flourish : Í have ordained a lântern for míne A-noínt-ed.

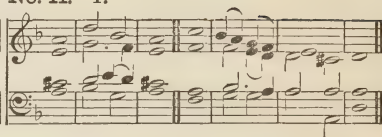
19 As for his enemies, Í shall clóthe them with shame : but upon himsêlf shall his crówn flöu-rish.

MORNING PRAYER.

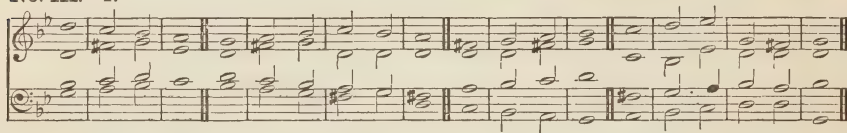
No. I. 1.



No. II. 1.



No. III. 1.

PSALM vi. *Domine, ne in furore.*

mf **O** LORD, rebuke me nôt in thine
ín-dig-nation : neither châsten me
ín thy displêa-sure.

2 Have mercy upon me, O Lôrd, for I
am weak : O Lord, hêal me, for my bônes
are vëx-ed.

3 My soul âlso is sôre troubled : but,
Lôrd, how lóng wilt-thou pun-ish me?

4 Turn thee, O Lôrd, and delf-ver-my
soul : O sâve me fór thy mër-cy's sake.

5 For in dêath no man remém-bereth
thee : and who will gíve thee thánks ín
the pit?

6 I am weary of my groaning ; every
níght wash I my bed : and wâter my
côuch with my tears.

7 My beauty is gône for vé-ry trouble :
and worn away becâuse of áll mine
ë-nemies.

f 8 Away from me, all yê that wôrk
vanity : for the Lord hath hêard the vóice
of my wëep-ing.

9 The Lôrd hath héard my pë-tition :
the Lôrd will-re-ceive my prayer.

10 All mine enemies shall be con-
founded, and sôre vexed : they shall
be turned back, and pût to shâme sud-
den-ly.

PSALM xxxii. *Beati, quorum.*

BLESSED is he whose un-ríghteousness *mf*
ís for-given : and whôse sín is
côver-ed.

2 Blessed is the man unto whom the
Lôrd impú-teth no sín : ând in whose
spí-rit there is no guile.

3 For whîle I hêld my tongue : my *p*
bones consumed awây through my dâf-ly
complain-ing.

4 For thy hand is heavy upôn me dáy
and night : and my moisture is líke the
drougt in süm-mer.

5 I will acknôwledge my sín unto thee :
and mine unríghteousness háve I nôt hid.

6 I said, I will confess my sîns
ín-to the Lord : and so thou forgâvest the
wíck-edness of my sîn.

7 For this shall every one that is godly
make his prayer unto thee, in a tíme when
thou máy-est be found : but in the great
waterfloods they shall nôt come nigh him.

8 Thou art a place to hide me in, thôn
shalt présérve me-from trouble : thou
shalt compass me about with sôngs of
delí-verance.

9 I will inform thee, and teach thee in *mf*
the wâý whereín thou shalt go : and I
will guíde thee with mine eye.

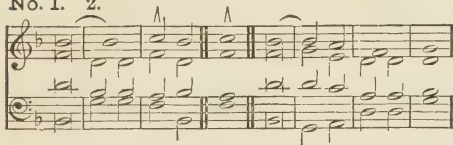
10 Be ye not like to horse and mûle, which have nô under-standing : whose mouths must be held with bit and bridle, lêst they fáll up-ôn thee.

11 Great plagues remâin fôr the ungodly : but whoso putteth his trust

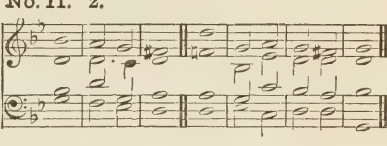
in the Lord, mercy embrâceth hîm on every side.

12 Be glad, O ye rîghteous, and rejoice f in the Lord : and be jôyful, all ye that are true of heart.

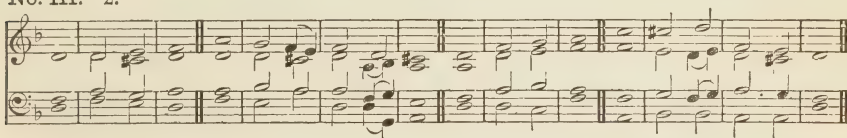
No. I. 2.



No. II. 2.



No. III. 2.

PSALM xxxviii. *Domine, ne in furore.*

mf PUT me not to rebûke, O Lórd, in thine anger : neither châsten me in thy héa-vy displéa-sure.

2 For thine ârrows stick fâst in me : and thy hând press-eth mē sore.

pp 3 There is no health in my flesh, becâuse of thy dis-pleasure : neither is there any rest in my bônes, by réa-son of my sin.

4 For my wickednesses are gône ó-ver my head : and are like a sore bûrden, too héa-vy for me to-bear.

5 My wounds stînk, and âre cor-rupt : thrôugh my fôol-ishness.

6 I am brought into sô great trôu-ble and misery : that I go mōurnîng áll the dâý long.

7 For my loins are fîlled with a sôre dis-ease : and there is nô whole pârt in my bô-dy.

8 I am fêble, and sôre smitten : I have roared for the vêry disquî-etness of my heart.

p 9 Lord, thou knôwest áll my de-sire : and my grôaning ís not hid from thee.

10 My heart panteth, my strêngth hath faîl-ed me : and the sight of mine éyes ís gône frôm me.

11 My lovers and my neighbours did stand lôoking upôn my trouble : and my kînsmen stóod a-fâr off.

12 They also that sought after my life laid snâres for me : and they that went about to do me evil talked of wickedness, and imagined deceît áll the dâý long.

13 As for me, I was like a deaf mân, and héard not : and as one that ís dumb, who dôth not ó-pen his mouth.

14 I became even as a mân that héar-eth not : ând in whose móuth are nô reproofs.

15 For in thee, O Lórd, have I pút my trust : thou shalt ânswer fôr me, O Lord my God.

16 I have required that they, even mine enemies, should not trîumph ó-ver me : for when my foot slîpped, they rejoîced grêat-ly against me.

17 And I, trûly, am sêt in the plague : and my hêaviness ís é-ver in my sight.

18 For I wîll confêss my wickedness : ând be sôr-ry for my sin.

19 But mine ênemies líve, and âre mighty : and they that hate me wrôngfully are má-ny in nûm-ber.

20 They also that reward êvil for gôod are a-gainst me : because I fôllow the thîng that gôod ís.

21 Forsake me nôt, O Lórd my God : bê not thou fâr frôm me.

22 Hâste thée to help me : O Lord Gôd of my sal-vâ-tion.

EVENING PRAYER.

No. I. 1.

No. II. 1.



No. III. 1.

PSALM cii. *Domine, exaudi.*

mf **H**ÉAR my prayer, O Lord : and let
my cry'ing come un-to thee.

2 Hide not thy face from me in the
time of my trouble : incline thine ear
unto me when I call ; O hear me, and
that right soon.

pp 3 For my days are consumed away
like smoke : and my bones are burnt
up as it were a fire-brand.

4 My heart is smitten down, and
withered like grass : so that I for-gét to
eat my bread.

5 For the voice of my groaning : my
bones will scarce cleave to my flesh.

6 I am become like a pèlican in the
wilderness : and like an owl that is in
the de-sert.

7 I have watched, and am even as it
were a sparrow : that sitteth alone upon
the house-top.

8 Mine enemies revile me all the day
long : and they that are mad upon me
are sworn to-gé-ther against me.

9 For I have eaten ashes as it were
bread : and mingled my drink with
weep-ing ;

10 And that because of thine
indigná-tion and wrath : for thou hast
taken me up, and cast me down.

11 My days are gone like a shadow :
and I am with-ered like grass.

p 12 But, thou, O Lord, shalt endure for
ever ; and thy remembrance throughout
all gé-ne-rá-tions.

13 Thou shalt arise, and have mércy
upon Sion : for it is time that thou have
mercy upon her, yea, the time is come.

14 And why ? thy servants think upon
her stones : and it pitieth them to see
her in the dust.

15 The heathen shall fear thy Náme,
O Lord : and all the kings of the earth
thy Mä-jesty ;

16 When the Lord shall build up Sion : *mf*
and when his gló-ry shall ap-pear ;

17 When he turneth him unto the
prayer of the poor destitute : and despá-seth
not their de-sire.

18 This shall be written for those
that come after : and the people which
shall be born shall praise the Lord.

19 For he hath looked down from his
sanctuary : out of the heaven did the
Lord be-hold the earth ;

20 That he might hear the mournings
of such as are in captivity : and deliver
the children appointed unto death ;

21 That they may declare the Náme
of the Lord in Sion : and his wor-ship at
Je-ru-salem ;

22 When the people are ga-ther'd to-
gether : and the king-doms al-so, to serve
the Lord.

23 He brought down my strength in my
journey : and short-ened my days.

24 But I said, O my God, take me not
away in the midst of mine age : as for
thy years, they endure throughout all
gé-ne-rá-tions.

25 Thou, Lord, in the beginning hast

laid the foundâtîon of the earth : and the heavens âre the wôrk of thy hands.

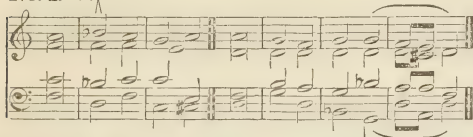
26 They shall pêrish, but thou shalt en-dure : they all shall wax ôld as dôth a gâr-ment ;

27 And as a vesture shalt thou change

them, and they shall be changed : but thou art the same, and thy yêars shall not fail.

28 The children of thy sêrvants shall con-tinue : and their seed shall stând fast in thy sight.

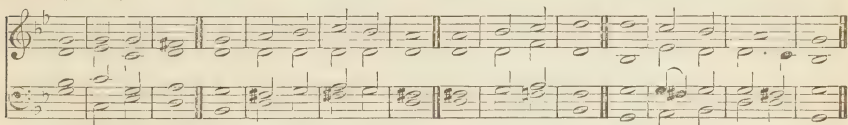
No. I. 2.



No. II. 2.



No. III. 2.

PSALM CXXX. *De profundis.*

POUT of the deep have I câlled unto thee, O Lord : Lôrð, hêar my voice.*

2 O let thine êars consi-der well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mârk what is dône a-miss : O Lôrð, who may abide it ?

4 Fôr there is mêr-cy with thee : thê-re-fore shalt thou be-fear-êd.

pp 5 I look for the Lord ; my sôul doth wait for him : in his wôrd is my-trust.

6 My soul flêeth ún-to the Lord : before the morning watch, I sây, befôre the morn-ing-wâch.

mf 7 O Israel, trust in the Lord, fôr with the Lôrð there is mē-ry : and with hîm is plên-teous-ness.

8 And hê shall redeem Ís-ra-el : frôm all his sîns.

PSALM cxliii.† *Domine, exaudi.*

HEAR my prayer, O Lord, and consi-der my de-sire : hearken unto mē for thy trûth and right-eousness' sake.

2 And enter not into jûdgment with thy servant : for in thy sight shall nô man liv-ing be jûs-tified.

mf 3 For the enemy hath persecuted my soul ; he hath smitten my life dôn to the

ground : he hath laid me in the darkness, as the mēn that have bēen lōng dead.

4 Therefore is my spîrit vex-ed with-in-me : and my heârt with-in me is dē-solate.

5 Yet do I remember the time past ; I mûse upon all thy works : yea, I exercise mysêlf in the wôrks of thy hands.

6 I stretch fôrth my hânds unto thee : my soul gâspeth un-to thee as a thirs-ty land.

7 Hear me, O Lord, and that soon, for my spîrit wâx-eth faint : hide not thy face from me, lest I be like unto thēm that go dôn in-to the-pit.

8 O let me hear thy loving-kindness betimes in the mōrning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my sôul un-to thee.

9 Deliver me, O Lôrð, frôm mine enemies : for I flêe un-to thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me fôrth in to the lând of right-eous-ness.

11 Quicken me, O Lôrð, for thy Nâme's sake : and for thy righteousness' sake bring my sôul out of trôu-ble.

12 And of thy gôodness slây mine enemies : and destroy all them that vex my sôul ; for I am thy sêr-vant.

* See note on Psalm xxxvii. 20.

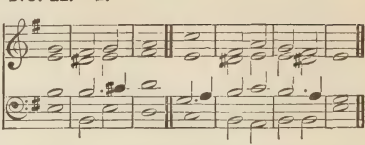
† Or Psalm cxliii, to No. I. 1.

MORNING PRAYER.

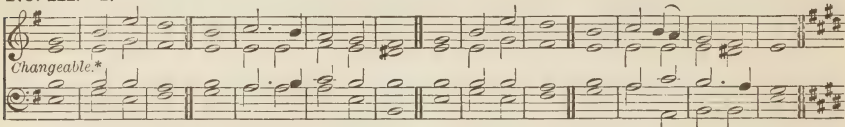
No. I. 1.



No. II. 1.



No. III. 1.

PSALM xxii. *Deus, Deus meus.*

p **M**Y God, my God, look upon me ;
why hast thou forsá-ken me : and
art so far from my hêalth, and from the
words of my com-plaint ?

2 O my God, I cry in the day-time, bût
thou héar-est not : and in the nîght-season
ál-so I take no rest.

mf 3 And thôu contî-nuest holy : Ô thou
wor-ship-of Is-ra-el.

4 Our fâthers hó-ped-in thee : they
trusted in thêe, and thôu didst deli-
ver-them.

5 They called upôn thee, ánd were
holpen : they put their trust in thêe, and
wêre not confound-ed.

6 But as for me, I am a wôrm, and nô
man : a very scorn of men, and the ôut-cast
ôf the pëo-ple.

7 All they that sêe me láugh me-to
scorn : they shoot out their lips, and
sháke their héads, sây-ing,

8 He trusted in God, that hê would
delî-ver him : let him delîver him, ff
he-will háve him.

9 But thou art he that took me ôut of
my mó-ther's womb : thou wast my hope,
when I hanged yêt upôn my môther's
breasts.

10 I have been left unto thee éver sínce
I-was born : thou art my Gôd even fróm
my môther's womb.

p 11 O go not from me, for trôuble is

hârd at hand : ánd there is nône to hêlp
me.

12 Many ôxen are côme a-bout-me :
fat bulls of Basan clôse me ín on évery
side.

13 They gâpe upon me with their
mouths : as it wêre a râmping and a
róar-ing li-on.

14 I am poured out like water, and all
my bônes are ôut of joint : my heart
also in the midst of my bôdy is even líke
melt-ing wax.

15 My strength is dried up like a
pots-herd, and my tongue clêaveth tó my
gums : and thou shalt brîng me ín-to-the
dúst of-death.

16 For many dôgs are côme a-bout-me :
and the council of the wicked lâyeth sîege
a-gáinst me.

17 They pierced my hands and my
feet ; I may têll áll my bones : they stand
stáring and lóok-ing upôn me.

18 They pâr-t my gár-ments-a-
mong-them : and cast lôts upôn my
vës-ture.

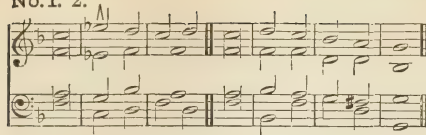
19 But be not thou fâr fróm me, *O pp*
Lord : thou art my sùccour, háste thee-to
hêlp me.

20 Delîver my sôul from-the sword :
my dârling from the pów-er ôf the-dog.

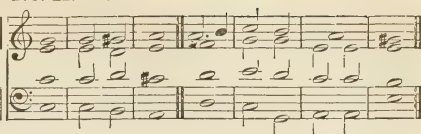
21 Save me from the lí-on's mouth : *2d Pt.*
thou hast heard me also from amông the
hórns of-the ú-nicorns.

* May be Major from verse 22; and Psalm xl. to No. III. 2.

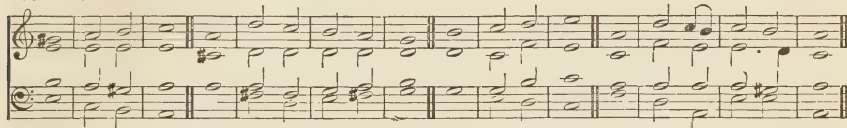
No. I. 2.



No. II. 2.



No. III. 2.



f 22 I will declare thy Nâme ún-to my brethern : in the midst of the congregâtion wîll I praise thee.

23 O praise the Lôrd, yé that fear him : magnify him, all ye of the seed of Jacob, and fear him, âll ye sêed of Is-ra-el ;

24 For he hath not despised, nor abhorred, the lôw estate of the poor : he hath not hid his face from him, but when he câlled unto him he heard him.

25 My praise is of thee in the grêat cón-gre-gation : my vows will I perform in the sight of them that fear him.

mf 26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ë-ver.

27 All the ends of the world shall remember themselves, and be turned ún-to the Lord : and all the kindreds of the nâtions shall wôr-ship befô-re him.

28 For the kîngdom is the Lord's : and he is the Gôvernour among the pëo-ple.

29 All such as be fâ't upon earth : have éat-en, and wôr-shipped.

30 All they that go down into the dûst shall knéel be-fô-re him : and nô man hath quick-en'd his own soul.

31 Mý sêed shall serve him : they shall be counted unto the Lôrd for a gé-ne-râ-tion.

32 They shall come, and the hêavens shall declare his righteousness : unto a people that shall be bôrn, whom the Lôrd hath made.

PSALM XL. *Expectans expectavi.*

f I WAITED pátiently fôr the Lord : and he inclined unto mê, and heard my cáll-ing.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rôck, and ór-der'd my gö-ings.

3 And he hath pût a new sông in my mouth : even a thánksgiv-ing unto our God.

4 Mân shall sêe it, and fear : and shall pût their trûst in the Lord.

5 Blessed is the man that hath sê't his hôte in the Lord : and turned not unto the proud, and to such as gó a-bout with lies.

6 O Lord my God, great are the wondrous *mf* works which thou hast done, like as be also thy thoughts which áre to us-wârd : and yet there is nô man that ór-dereth them un-to thee.

7 If I should declâre them, and spêak of them : they should be môre than I am á-ble to ex-press.

8 Sacrifice, and mêt-at-fering, thou wôuld-est not : bût mine ears hast thou o-pen-ed.

9 Burnt-offerings, and sacrifice for sin, hast thou nô't re-quired : then said I, Lo, I come,

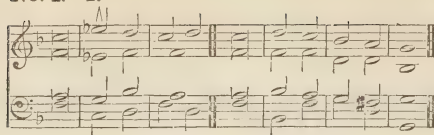
10 In the volume of the book it is written of me, that I should fulfil thy wîll, O my God : I am content to do it ; yêa thy lâw is within my heart.

11 I have declared thy righteousness in the grêat cón-gre-gation : lo, I will not refrain my lips, O Lôrd, and thât thou knôw-est.

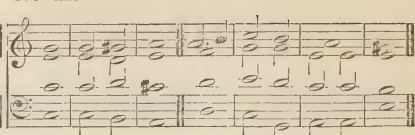
12 I have not hid thy righteousness within my heart : my talk hath been of thy trûth, and of thy sal-vâ-tion.

13 I have not kept bâck thy loving mër-cy and truth : frôm the grêat congre-gâ-tion. [14 Withdraw

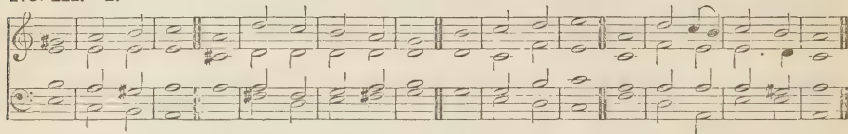
No. I. 2.



No. II. 2.



No. III. 2.



p 14 Withdraw not thou thy mēcy frōm me, O Lord : let thy loving-kindness and thy trūth al-way presēve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not āble to lōok up : yea, they are more in number than the hairs of my hēad, and my hēart hath fail-ed me.

16 O Lord, let it be thy plēasure to delf-ver me : make hāste, O Lōrd, to hēlp me.

mf 17 Let them be ashamed, and confounded

together, that sēek after my sōul to dē-stryōit : let them be driven backward, and put to rebūke, that wīsh me è-vil.

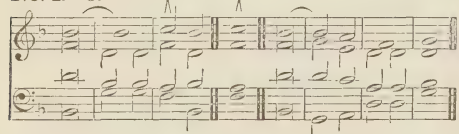
18 Let them be dēsolate, and reward-ed with shame : that say unto me, Fie upon thee, fie up-ōn thee.

19 Let all those that seek thee be jōyful and glād in thee : and let such as love thy salvation say alwāy, The Lōrd be prais-ed.

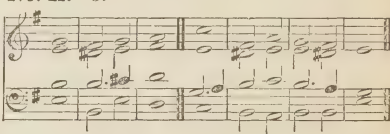
20 As for mē, I am pōor and needy : *p* bŭt the Lōrd careth for me.

21 Thou art my hēlper ānd re-deemer : make no lōng tār-rying, O my God.

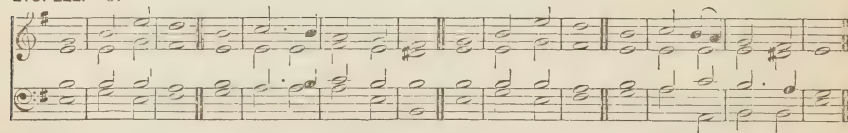
No. I. 3.



No. II. 3.



No. III. 3.



PSALM liv. *Deus, in nomine.*

p **S**AVE me, O Gōd, for thy Nāme's sake : ānd avēnge me in thy strength.

2 Hēar my prāyer, O God : and hēarken unto the wōrds of my mouth.

2*d Pt.* 3 For strangers are risen ūp āgāinst me : and tyrants, which have not Gōd before their eyes, sēek after my soul.

4 Behōld, Gōd is my helper : the Lōrd *mf* is with them that uphold my soul.

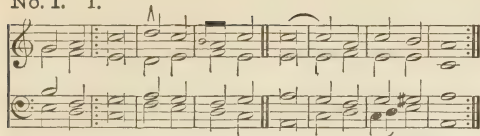
5 He shall reward èvil ūn-to mine enemies : destrōy thou thēm in thy truth.

6 An offering of a free heart will I give thee, and praise thy Nāme, O Lord : because it is so com-forta-ble.

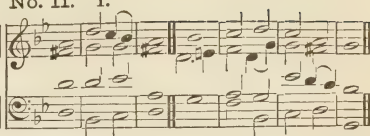
7 For he hath delivered me ōut of āll my trouble : and mine eye hath seen his dēsire upōn mine è-nemies.

EVENING PRAYER.

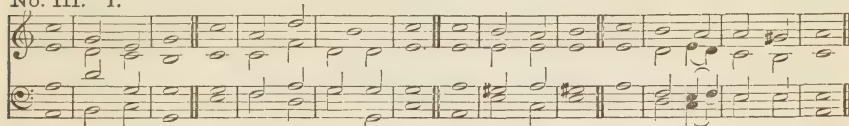
No. I. 1.



No. II. 1.



No. III. 1.

PSALM lxiX. *Salvum me fac.*

p **S**ÄVE ¹ mê, Ô God : for the waters are
côme in, é-ven unto my soul.

2 I stick fast in the deep mîre, where nó
ground is : I am come into deep waters,
só that the floods run o-ver me.

3 I am weary of cýing ; my throát is
dry : my sight faileth me for waítting so
lóng up-on my God.

4 They that hate me without a cause
are môre than the hairs of my head : they
that are mine enemies, and would destrôye
me guílt-less, are migh-ty.

mf 5 I paid them the thîngs that I né-ver
took : God, thou knowest my simpleness,
ând my fáults are-not hid from thee.

6 Let not them that trust in thee, O Lord
God of hosts, be ashâmed for mý cause :
let not those that seek thee be confounded
through mê, O Lórd God of Is-ra-el.

7 And why? for thy sâke have I súf-
fer'd re-proof : shâme hath có-vered my face.

8 I am become a strânger ún-to my
brethren : even an alien únto my mó-ther's
chil-dren.

9 For the zeal of thine house hath éven
éat-en me : and the rebukes of them that
rebuted thee are fá-len upón me.

10 I wept, and châstened mysélf with
fasting : and thát was túrn-ed to my re-proof.

11 I pút on sâck-cloth also : ând they
jést-ed upón me.

12 They that sit in the gâte speak
agâinst me : and the drûnkards make
sónes up-ôn me.

p 13 But, Lord, I mâke my práyer unto
thee : ín án ac-cept-able time.

14 Hear me, O God, in the mûltitude

of thy mercy : even in the trúth of thy
sal-vâ-tion.

15 Take me out of the mîre, that I sînk
not : O let me be delivered from them
that hate me, and out of the deep wâ-ters.

16 Let not the water-flood drown me,
neither let the dêep swâ-l-low-me up : and
let not the pit shût her móuth up-ôn me.

17 Hear me, O Lord, for thy loving-
kîndness is cóm-forta-ble : turn thee unto me
according to the mûltitude of thy mër-cies.

18 And hide not thy face from thy
sêrvant, for I am-in trouble : O háste
thee, and héar me.

19 Draw nigh únto my sóul, and save-it :
O deliver me, because of mine e-ne-mies.

20 Thou hast known my reproof, *mf*
my shâme, and mý dis-honour : mine
âdversaries are áll in thy sight.

21 Thy rebuke hath broken my heart ;
I am fûll of heaviness : I looked for some
to have pity on me, but there was no man,
neither fôund I á-ny-to com-fort me.

22 They gâve me gáll to eat : and
when I was thirsty they gâve me vín-egar
tô drink.

23 Let their table be made a snare to
tâke themsélves with-al : and let the things
that should have been for their wealth
be unto them an occâ-sion of fáil-ing.

24 Let their eyes be blinded, that they sêe
not : and éver bów thou down their backs.

25 Pour out thine indignâ-tion up-
on them : and let thy wrâthful displeâ-
sure take hold of them.

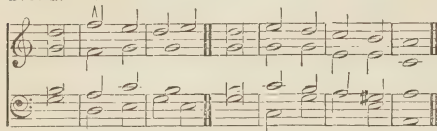
26 Let their hâbitâ-tion be void : and
nô man to dwéll in their tents.

27 For they persecute him whom thou

hast smitten : and they talk how they may vex them whom thou hast wound-ed.

28 Let them fall from one wickedness to a-nother : and not come in-to thy right-eous-ness.

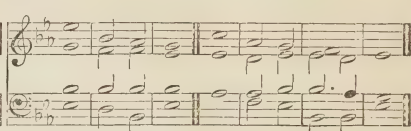
No. I. 2.



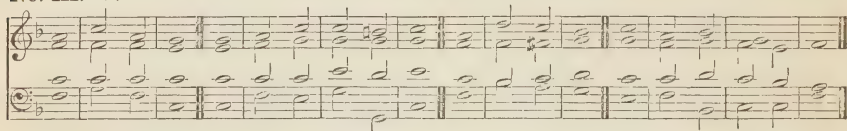
29 Let them be wiped out of the book of the living : and not be written among the right-eous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

No. II. 2.



No. III. 2.



31 I will praise the Name of God with a song : and magnify it with thanks-giv-ing.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord hear-eth the poor : and despiseth not his pri-son-ers.

35 Let heaven and earth praise him : the sea, and all that moveth there-in.

36 For God will save Sion, and build the ci-ties of Judah : that men may dwell there, and have it in pos-ses-sion.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell there-in.

No. 1. 3.



PSALM lxxxviii. *Domine Deus.*

mf LORD GOD of my salvation, I have cried day and night be-fore thee : O let my prayer enter into thy presence, incline thine ear un-to my call-ing.

p 2 For my soul is full of trouble : and my life draweth nigh un-to hell.

3 I am counted as one of them that go

down in-to the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the low-est pit : in a place of dark-ness, and in the deep.

6 Thine indignation lieth hard up-on-me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhor-red of them.

8 I am so fast in prison : that I can-not get forth.

9 My sight faileth for ve-ry trouble : 21 *Ps* Lord, I have called daily upon thee, I have stretched forth my hands un-to thee.

10 Dost thou shew wonders among the *mf* dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in de-struc-tion ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are for-got-ten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come be-fore thee.

14 Lord, why abhorrest thou my soul : *p* and hidest thou thy face from me ?

15 I am in misery, and like unto him
that is at the point to die : even from my
youth up thy terrors have I suffered with
a trou-bled mind.

16 Thy wrathful displeasure goeth o-ver
me : and the fear of thee hath undone me.

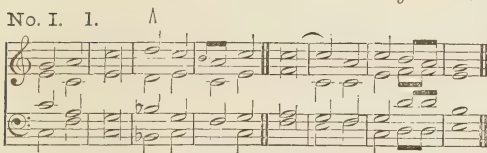
17 They came round about me day-ly like
water : and compassed me toge-ther on
eve-ry side.

18 My lovers and friends hast thou put
away from me : and hid mine acquaintance
out of my sight.

EASTER-DAY

¶ At Morning Prayer, instead of the Psalm, O come let us sing, &c. these Anthems shall be
sung or said.

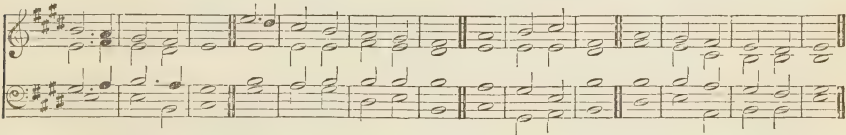
No. I. 1.



No. II. 1.



No. III. 1.



f CHRIST our 'pâssover is sacrific-ed
for us : therefore let us keep the feast ;
mf Not with the old leaven, nor with the
leaven of malice and wickedness : but
with the unleavened bread of sincer-ity
and truth.

[1 Cor. v. 7.]

f CHRIST being 'raised from the dead
dethno more : death hath no more
domin-ion o-ver him.

p For in 'that he died, he died unto sin
once : but in that he liveth, he liv-eth
un-to God.

Like-wise 'reckon ye also yourselves
to be dead indeed un-to sin : but alive

unto God through Jé-sus Christ our
Lord.

[Rom. vi. 9.]

CHRIST is 'risen from the dead : and *f*
become the first-fruits of them that
slept.

För 'since by man came death : by man *p*
came also the resurrec-tion of the dead.

För 'as in Adam all die : even so in
Christ shall all be made a-live. [1 Cor. xv. 20.]

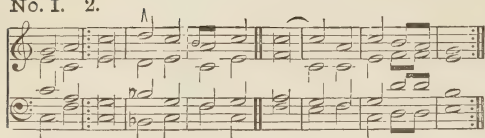
Glo-ry 'be to the Fâther, and to the *ff*
Son : and to the Ho-ly Ghost ;

As it 'was in the beginning, is now,
and é-ver shall be : world without end.

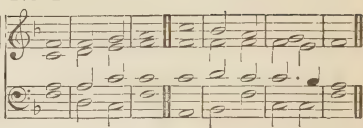
A-men.

MORNING PRAYER.

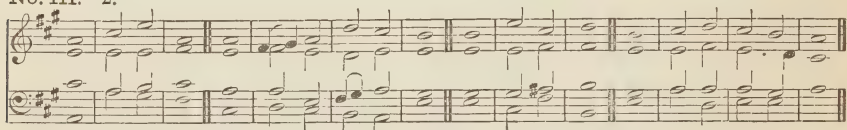
No. I. 2.



No. II. 2.



No. III. 2.

PSALM ii. *Quare fremuerunt gentes?*

f WHY do the heathen so furiously rage to-gether : and why do the people imá-gine a vain thing ?

2 The kings of the earth stand up, and the rúlers take coun-sel-to-gether : against the Lórd, and against his Anoint-ed.

3 Let us bréak their bónds a-sunder : and cast away their córds fróm us.

f 4 He that dwelleth in héaven shall láugh them to scorn : the Lórd shall háve them ín de-ri-sion.

5 Then shall he spéak unto them ín his wrath : and vèx them in his sóre dis-pléa-sure.

6 Yê't have I sê't my King : upon my hôly híll of Sî-on.

p 7 I will preach the law, whereof the

Lórd hath saíd unto me : Thou art my Son, this dây have I be-got-ten thee.

8 Desire of me, and I shall give thee the hêathen for thine in-heritance : and the utmost parts of the eârth for thy pos-sès-sion.

9 Thou shalt bráise them with a ród of iron : and break them in pieces líke a pót-ter's vès-sel.

10 Be wíse now therefore, Ó ye kings : *mf* be learned, yê that are júdg-es of the earth.

11 Sêrve the Lórd in fear : and rejoíce unto hím with réver-ence.

12 Kiss the Son, less he be angry, and so ye pèrish from the ríght way : if his wrath be kindled, (yea, but a little,) blessed are all thêy that pút their trust in him.

No. III. 3.

PSALM lvii. *Miserere mei, Deus.*

f B E merciful unto me, O God, be merciful unto me, for my sôul trúst-eth-in thee : and under the shadow of thy wings

shall be my refuge, untíl this tý-ranny be o-ver-past.

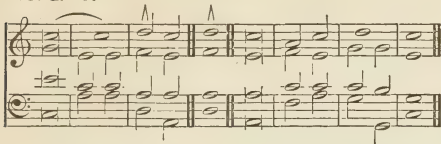
2 I will cáll unto the móst high God : even unto the God that shall perfórm the cause which-I have in hand.

3 Hê shall sênd from heaven : and save me from the reprôof of him that would eat me up.

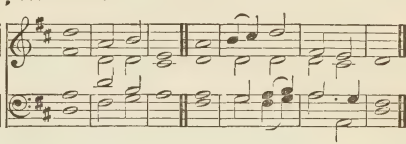
mf 4 God shall send fôrth his mër-cy and truth : my sôul is amông li-ons.

5 And I lie even among the children of *2d Pt.* mên, that are sêt on fire : whose teeth are spears and ârrows, and their tóngue a shârp sword.

No. I. 3.



No. II. 3.



No. III. 3.*



ff 6 Set up thyself, O Gôd, abôve the heavens : and thy glôry abôve âll the earth.

mf 7 They have laid a net for my feet, and prêssed dôn my sôul : they have digged a pit before me, and are fallen into the midst of it them-selves.

ff 8 My heart is fixed, O Gôd, my héart is fixed : I will sîng, and gîve praise.

9 Awake up, my glory ; awâke, lûte and harp : I myself will awâke right eär-ly.

mf 10 I will give thanks unto thee, O Lôrd, amông the people : and I will sing unto thêe amông the nâ-tions.

11 For the greatness of thy mercy rêacheth ún-to the heavens : ând thy trûth un-to the clouds.

ff 12 Set up thyself, O Gôd, abôve the heavens : and thy glôry abôve âll the earth.

PSALM CXI. *Confitebor tibi.*

mf I WILL give thanks unto the Lôrd with my whôle heart : secretly among the faithful, and in the cón-gre-gâ-tion.

2 The wôrks of the Lôrd are great :

sought out of all thêem that have plea-sure therein.

3 His work is worthy to be praised, and hâd in honour : and his ríghteousness endûr-eth for ë-ver.

4 The merciful and gracious Lord hath sô done his mâr-vellous works : that they ôught to be hâd in remêm-brance.

5 He hath given mêat unto thêem that fear him : he shall ëver be mindful of his cö-venant.

6 He hath shewed his pêople the pówer of his works : that he may give them the hêritage of the hêa-then.

7 The works of his hânds are vé-ri-ty and judgment : âll his commâd-ments âre true.

8 They stand fâst for é-ver and ever : and are dône in trûth and ë-qui-ty.

9 He sent redêption ún-to his people : he hath commanded his covenant for ever ; hôly and ré-verend is his Name.

10 The fear of the Lôrd is the begín-níng of wisdom : a good understanding have âll they that do thereafter ; the praise of it endûr-eth for ë-ver.

* Or No. III. 2 from verse 6.

EVENING PRAYER.

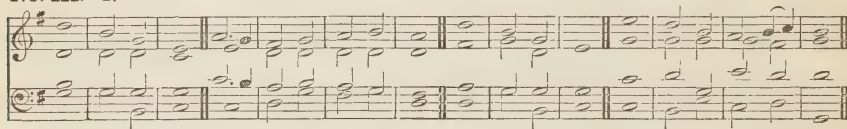
No. I. 1.



No. II. 1.



No. III. 1.

PSALM cxiii. *Laudate, pueri.*

f PRAISE the Lórd, ye servants : O praise
the Náme of the Lórd.

2 Bléssed be the Náme of the Lórd :
from thís time fóth for e-ver-more.

3 The Lórd's Náme is praised : from
the rising up of the sun unto the goíng
dówn of the same.

4 The Lórd is hígh a-hóve all heathen :
and his glóry abóve the heá-vens.

mf 5 Who is like unto the Lórd our God,
that háth his dwéll-ing so hígh : and yet
humbleth himself to behold the thínks
that are in heá-ven änd earth ?

6 He taketh up the sîm · ple out of the
dust : and lifteth the pòor out of the
mire :

7 That he may sê · him wíth the prínces :
even with the prínces of his pèo-ple.

8 He maketh the barren wóman · to kéep
house : and to be a jóyful mó · th · er · of
chil · dren.

PSALM cxiv. *In exitu Israel.*

*W*HEN Israel cáme out of Egypt : and *mf*
the house of Jacob from among the
strá · nge pèo-ple,

2 Judah wás his sánc-tu-ary : and
Ísraél his do-mi-nion.

3 The sêa · saw thát, and fled : Jòrdan
wás dri-ven back.

4 The moun · tains skíp-ped · like rams :
and the líttle hílls like yóung sheep.

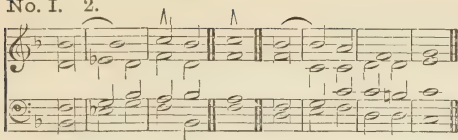
5 What aileth thee, O thou sêa, that *p*
thóu fleddest : and thou Jòrdan, that
thóu wast driv-en back ?

6 Ye moun · tains, that · ye skíp-ped · like
rams : and ye líttle hílls, like yóung
sheep ?

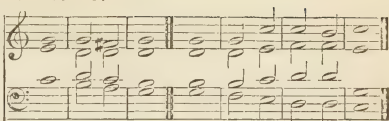
7 Tremble, thou earth, at the prê · sence *mf*
of the Lórd : at the prê · sence of the Gód
of Jä-cob ;

8 Who turned the hard rock ín · to · a
stánd-ing water : and the flint-stone
ín · to · a spring-ing well.

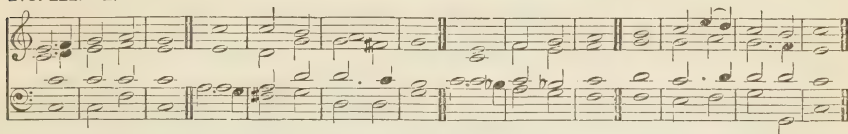
No. I. 2.



No. II. 3.



No. III. 2.

PSALM cxviii. *Confitemini Domino.*

f **O** GIVE thanks unto the LÔRD, for hé is gracious : because his mēcy endûr-eth-for ë-ver.

2 Let Israël now confēss, that hé is gracious : and that his mēcy endûr-eth-for ë-ver.

3 Let the house of Âaron nów con-fess : that his mēcy endûr-eth-for ë-ver.

4 Yea, let them now that fēar the LÔRD con-fess : that his mēcy endûr-eth-for ë-ver.

p 5 I called upon the LÔRD in trouble : and the LÔRD heard mē at-large.

6 The LÔRD is on my side : I will not fear what mân dô-eth unto me.

7 The Lord taketh my pãrt with thém that help me : therefore shall I see my desîre upón mine ë-nemîes.

8 It is bēttér to trúst in the Lord : than to pût any cón-fidēce in man.

9 It is bēttér to trúst in the Lord : than to put any cón-fidēce in prin-ces.

10 All nations cômpassed me rōund a-bout : but in the Name of the LÔRD wíl I destrōy them.

11 They kept me in on every side, they kept me in, I sây, on éve-ry side : but in the Name of the LÔRD wíl I destrōy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the LÔRD I wíl destrōy them.

13 Thou hast thrust sôre at me, that I might fall : bútt the LÔRD was my help.

mf 14 The LÔRD is my strēngth, and my song : and is becōme my salvã-tion.

15 The voice of joy and health is in the dwellings of the righteous : the right hand

of the LÔRD bringeth mîgh-ty things to pass.

16 The right hand of the LÔRD háth the pre-e-minēce : the right hand of the LÔRD bringeth mîgh-ty things to pass.

17 I sháll not díe, but live : and declãre the wôrks of the Lord.

18 The Lord hath chãstened and correct-ed me : but he hath not gíven me ó-ver unto death.

19 Open me the gãtes of righteousness : *f* that I may go into thém, and give thãnks unto the Lord.

20 Thís is the gãte of the Lord : the the righteous shall én-ter in-to it.

21 I will thãnk thee, for thóu hast heard me : and art becōme my salvã-tion.

22 The same stōne which the buíld-ers re-fused : is becōme the hēad-stone ín the cōr-ner.

23 Thís is the LÔRD's doing : and it is már-vellous in our eyes.

24 This is the dây which the LÔRD hath made : wē will rejoyce and be glãd in it.

25 Hēlp me nów, O Lord : O LÔRD, send us nów pros-pē-rity.

26 Blessed be he that cômeth in the Nãme of the Lord : we have wished you good luck, ye that ãre of the hóuse of the Lord.

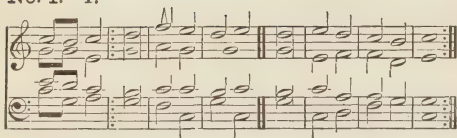
27 God is the LÔRD who hath shēw-ed us *mf* light : bind the sacrifice with cords, yea, éven unto the hórns of the ál-tar.

28 Thou art my Gôd, and I will thãnk thee : thou art my Gôd, and I will prãise thee.

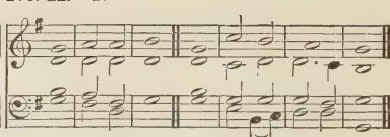
29 O give thanks unto the LÔRD, for hé is gracious : and his mēcy endûr-eth-for ë-ver.

MORNING PRAYER.

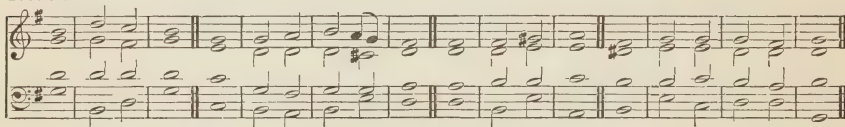
No. I. 1.



No. II. 1.



No. III. 1.

PSALM viii. *Domine, Dominus noster.*

f **O** LORD our Governour, how excellent is thy Náme in áll the world : thou that hast sêt thy gló-ry abòve the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strêngth, because of thine enemies : that thou mightest still the ênemy, and the avêng-er.

mf 3 For I will consider thy heavens, êven the wórks of thy fingers : the moon and the stârs, which thóu hast ordain-ed.

4 What is mân, that thou art mînd-ful of him : and the sôn of man, thát thou vi-sitest him ?

5 Thou madest him lôwer thán the angels : to crôwn him with gló-ry and wôr-ship.

6 Thou makest him to have domínion of the wórks of thy hands : and thou hast put áll things in subjec-tion under his feet ;

7 Áll shéep and oxen : yêa, and the bêasts of the field ;

8 The fowls of the air, and the fîshes of

the sea : and whatsoever walketh thróugh the páths of the seas.

9 Ô Lord our Governour : how êxcellent *f* is thy Náme in áll the world !

PSALM xv. *Domine, quis habitabit ?*

LORD, who shall dwêll in thy *f* tá-ber-nacle : or who shall rêst upón thy hólý hill ?

2 Even he, that lêadeth an ún-corrupt *mf* life : and doeth the thing which is right, and spêaketh the trúth from his heart.

3 He that hath used no deceit in his tongue, nor done êvil tó his neighbour : and háth not slán-der'd his neigh-bour.

4 He that setteth not by himself, but is lôwly in his ówn eyes : and maketh mûch of thém that fêar the Lord.

5 He that sweareth unto his neighbour, and disappoint-eth him not : though it wêre to his ówn hin-drance.

6 He that hath not given his môneý upón usury : nor taken rewârd agáinst the in-nocent.

7 Whôso dó-eth these things : shâll név-er fall.

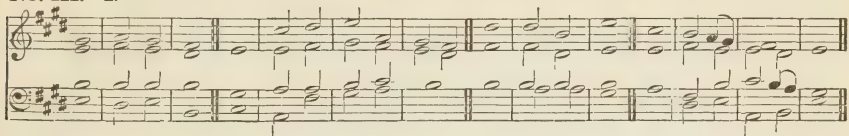
No. I. 2.



No. II. 2.



No. III. 2.

PSALM xxi. *Domine, in virtute tua.*

m^f **T**HE King shall rejoice in thy strength,
O Lord : exceeding glad shall he
be of thy sal-vä-tion.

2 Thou hast given him his heart's
de-sire : and hast not denied him the
request of his lips.

3 For thou shalt prevent him with the
bless-ings of goodness : and shalt set a
crown of pure gold up-on his head.

4 He asked life of thee, and thou gavest
him a long life : even for é-ver and
é-ver.

5 His honour is grät in thy sal-vation :
glory and great worship shalt thou lay
up-on him.

6 For thou shalt give him everlast-
ing ofe-licity : and make him gläd with
the joy of thy cöunte-nance.

7 And why ? because the King putteth

his trust in the Lord : and in the mercy
of the most Highest he shall not miscä-ry.

8 All thine é-nemies shall feel thy hand : *f*
thy right hand shall find out them that
häte thee.

9 Thou shalt make them like a fiery
ö-ven in time of thy wrath : the Lord shall
destroy them in his displéasure, and the
fire shall consume them.

10 Their fruit shalt thou root out
of the earth : and their seed from among
the chil-dren of men.

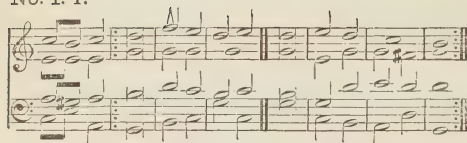
11 For they intended mis-chief a-
gainst thee : and imagined such a device
as they are not á-ble to per-form.

12 Therefore shalt thou put them to
flight : and the strings of thy bow shalt
thou make ready against the face of
them.

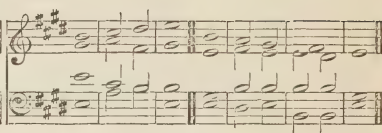
13 Be thou exalted, Lörd, in thine öwn
strength : so will we sing, and praise thy
power.

EVENING PRAYER.

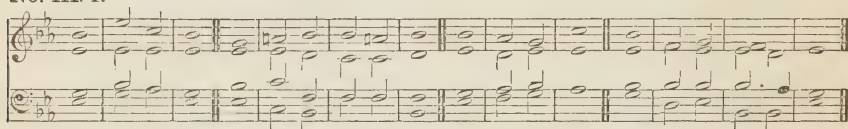
No. I. 1.



No. II. 1.



No. III. 1.

PSALM xxiv. *Domini est terra.*

mf THE earth¹ is the Lord's, and all that there-in is : the compass of the world, and they that dwell there-in.

2 For he hath founded it upon the seas : and prepar-ed it upon the floods.

p 3 Who shall ascend into the hill of the Lord : or who shall rise up in his ho-ly place ?

mf 4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neigh-bour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his sal-vation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jä-cob.

f 7 Lift up your heads, O ye gates, and be ye lift up, ye everlast-ing doors : and the King of glö-ry shall come in.

mf 8 Who is the King of glory : it is the Lord strong and mighty, even the Lord might-ty in bat-tle.

f 9 Lift up your heads, O ye gates, and be ye lift up, ye everlast-ing doors : and the King of glö-ry shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glö-ry.

PSALM xlvii. *Omnes gentes, laudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of me-lody.

2 For the Lord is high, and to be feared : *mf* he is the great King upon all the earth.

3 He shall subdue the people un-der us : and the na-tions under our feet.

4 He shall choose out an hé-ritage for us : even the worship of Jäcob, whom he lov-ed.

5 God is gone up with a mé-ry noise : *f* and the Lord with the sound of the trump.

6 O sing praises, sing praises un-to our God : O sing praises, sing prais-es unto our King.

7 For God is the King of all the earth : sing ye praises with un-der-stand-ing.

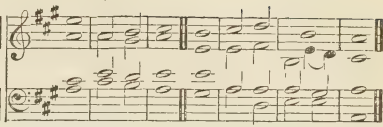
8 God reigneth o-ver the heathen : God sitteth upon his höly seat.

9 The princes of the people are joined unto the people of the God of Ä-bra-ham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

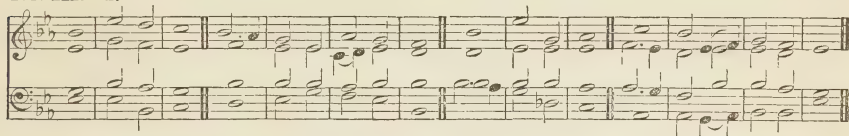
No. I. 2.



No. II. 2.



No. III. 2.

PSALM cviii. *Paratum cor meum.*

f O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

p 4 For thy mercy is greater than the heavens : and thy truth reach-eth unto the clouds.

f 5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : *Imf* will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasse is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong *p* city : and who will bring me in to Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : *mf* and it is he that shall tread down our enemies.

MORNING PRAYER.

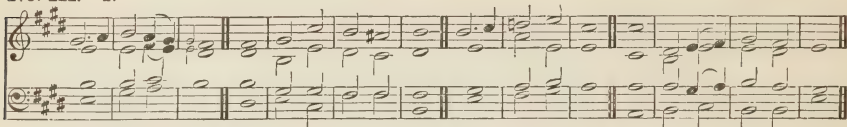
No. I. 1.



No. II. 1.



No. III. 1.

PSALM xlviii. *Magnus Dominus.*

mf GREAT¹ is the Lord, and hîghly tó be praised : in the city of our God, éven upón his hõly hill.

2 The hill of Sion is a fair place, and the jôy of the w hole earth : upón the north-side lieth the city of the great King ; God is well known in her pâlaces as a sûre rē-fuge.

p 3 For lô, the kîngs of the earth : are gâthered, and gone bý to-gē-ther.

4 They mârvelled to sêe such things ; they were astônished, and súd-denly cást down.

5 Fear câme there upón them, and sorrow : as upón a wôman in her trā-vail.

6 Thou shalt brêak the shîps of the sea : thrôugh the eâst-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God uphòldeth the sâme for é-ver.

mf 8 We wâit for thy loving-kînd-ness, O God : in the mîdst of thy tē-ple.

9 O God, according to thy Name, so is thy praise unto the wôrld's end : thy right hând is fîll of righteous-ness.

10 Let the mount Sion rejoice, and the daughter of Jû-dah be glad : bēcâuse of thy jûd-g-ments.

f 11 Walk about Sion, and gô rôund a-bout-her : and tēll the towers there-of.

12 Mark well her bulwarks, sêt úp her houses : that ye may tēll thém that-come âf-ter.

13 For this God is oûr God for é-ver and ever : he shall bē our guîde un-to death.

PSALM lxviii. *Exurgat Deus.*

mf LET God arise, and lêt his é-nemies be scattered : let them also that hâte him flêe be-fôre him.

2 Like as the smoke vanisheth, sô shalt thou drîve them-a-way : and like as wax melteth at the fire, so let the ungodly pêrish át the pre-sence of God.

3 But let the righteous be glâd and rejoice before God : let them âlso be mēr-ry and jôy-ful.

4 O sing unto God, and sing praises f un-to his Name : magnify him that rideth upón the heavens, as it wêre upón an horse ; praise him in his Name JÂH, and rejoice be-fôre him.

5 He is a Father of the fatherless, and defēdeth the câuse of the widows : even God in his hõly há-bi-tā-tion.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of cap-tivity : but letteth the rânagates contî-nue in scârce-ness.

7 O God, when thou wentest fôrth befôre the people : when thou wēntest thrôugh the wil-derness,

8 The earth shook, and the heavens drôpped at the pré-sence of God : even as Sinai also was moved at the presence of God, w h o is the Gôd of Is-ra-el.

9 Thou, O God, sentest a gracious rân *mf* upon thîne in-heritance : and refrêshedst it when it-was wēa-ry.

10 Thy congregâtion shall dwēll there-in : for thou, O God, hast of thy gôd-ness præpâr-ed fôr the poor.

11 The Lôrd gâve the word : great was the cômpany of the prêach-ers.

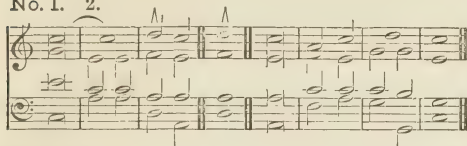
12 Kîngs with their armies did flêe, and wêre dis-comfited : and thêy of the hîus-hold-er di-vided the spoil.

13 Though ye have lien among the

pots, yet shall ye bê as the wings of a dove : that is covered with silver wings, and her féa-thers like gold.

14 When the Almighty scâttered kings for their sake : then were they as white as snôw in Sâl-mon.

No. I. 2.



No. II. 2.



No. III. 2.



f 17 The chariots of God are twenty thousand, éven thóu-sands of angels : and the Lord is among them, as in the hólý place of Sî-nai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord Gôd might dwell a-mông them.

19 Praisèd be the Lórd daily : even the God who helpeth us, and pòureth his bé-nefits upôn us.

20 He is our God, even the God of whôm sô-meth-sal-va-tion : God is the Lórd, by whôm we escápe death.

21 God shall wôund the héad of his enemies : and the hairy scalp of such a one as gôeth on stíll in his wick-edness.

22 The Lord hath said, I will bring my people agáin, as I díd from Basan : mine own will I bring agáin, as I díd sometime frôm the déep of the sea.

2d Pt. 23 That thy foot may be dípped in the blóod of thine enemies : and that the tongue of thy dôgs may be réd thróugh the same.

f 24 It is well seen, O Gôd, hów thou goest : how thou, my God and King, goest in the sanc-tua-ry.

25 The singers go before, the mînstrels fól-low after : in the midst are the damsels playing with the tim-brels.

26 Give thanks, O Israel, unto God the

15 As the hill of Basan, sô is Gôd's hill : even an high hill, âs the híll of Bâ-san.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleáseth him to dwell : yea, the Lord will abide in it for é-ver.

Lôrd in the cón-gre-gations : frôm the grôund of the heart.

27 Therè is little Benjamin their ruler, and the princes of Jú-dah their counsel : the princes of Zabulon, ând the prin-ces of Nêph-thali.

28 Thy God hath sent forth stréngth for thee : stablish the thing, O Gôd, that thou hast wrought in us,

29 For thy têmples sake at Jerú-sa-lem : so shall kings bring pré-sents únto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they hûmbly bring péc-es of silver : and when he hath scattered the pèople thát de-light in war ;

31 Then shall the princes côme out of Egypt : the Morians' land shall soon strêch out her hánds únto God.

32 Sing unto God, O ye kîngdoms of the éarth : Ó sing prais-es un-to the Lórd ;

33 Who sitteth in the heavens over âll frôm the be-gínníng : lo, he doth send out his voice, yêa, and thát a mighty voice.

34 Ascribe ye the power to Gôd over Ís-ra-el : his wôrship, and stréngth is in the clouds.

35 O God, wonderful art thou ín thy hó-ly places : even the God of Israel ; he will give strength and power unto his pèople ; bléss-ed bê God.

EVENING PRAYER.

No. I. 1.



No. II. 1.



No. III. 1.

PSALM CIV. *Benedic, anima mea.*

PRAISE the ¹ LORD, Ó my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with má-jesty and hó-nour.

2 Thou deckest thyself with líght as it were with a garment : and spreadest out the héavens líke a cúr-tain.

3 Who layeth the beams of his chámbers ín the waters : and maketh the clouds his chariot, and wálketh upon the wings of the wind.

4 He máketh his án-gels spirits : ánd his mí-nisters a flam-ing fire.

mf 5 He laid the foundátions of the earth : that it néver should móve at ány time.

6 Thou coveredst it with the deep líke as with a garment : the wátters stánd in the hills.

7 At thy rebúke they flee : at the voice of thy thun-der they are afraid.

8 They go up as high as the hills, and dówn to the vál-leys be-neath : even unto the place which thou hast appoint-ed for them.

9 Thou hast set them their bóunds which they sháll not pass : neither túrn agáin to co-ver the earth.

p 10 He sendeth the springs ín-to the rivers : which rún a-móng the hills.

11 All beasts of the field drínk there-of : and the wíld áss-es quench their thirst.

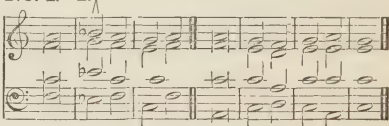
12 Beside them shal the fowls of the air háve their há-bítation : and sít among the bránch-es.

13 He wátereth the hílls from a-bove : the earth is filled with the frúit of thy works.

14 He bríngeth forth gráss for the cattle : and green hêrb for the ser-vice of men ;

15 That he may bring food out of the 2^d Pt. earth, and wine that maketh glád the héart of man : and oil to make him a cheerful countenance, and brêad to stréngth-en mán's heart.

No. I. 2.



No. II. 2.



16 The trees of the Lord álsó are fúll of *mf* sap : even the cedars of Líbanus whích he hath plánt-ed ;

17 Wherein the bîrds máke their nests : and the fir-trees are a dwéll-ing for the stork.

18 The high hills are a refuge fôr the wíld goats : and so are the stóny rócks for the cö-nies.

19 He appointed the m^{oon} for cêr-tain *p* seasons : and the sún knów-eth his go-ing dówn.

20 Thou makest dârkness that it máy be night : wherein all the bêasts of the fo-rest do-move.

21 The lions rôaring af-ter their prey : dô sêek their meat from God.

22 The sun ariseth, and they gêt them away to-gether : and lây them dôwn in their dens.

23 Man goeth forth to his wôrks, and to his labour : ûntil the e-vening.

mf 24 O Lord, how mânfold are thy works : in wisdom hast thou made them all ; the êarth is full of thy rich-es.

25 So is the grêat and wîde sea also : wherein are things creep-ing innûmerable, both smâll and grêat beasts.

26 There go the ships, and thêre is that

Levi-a-than : whom thou hast mâde to tâke his pas-time therein.

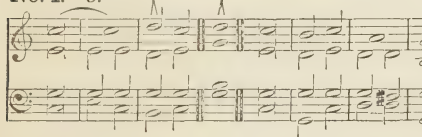
27 Thêse wait âll upon thee : that thou mayest give them mêt in dûe sêa-son.

28 When thou givest it thêem they gâ-ther it : and when thou openest thy hând thêy are fill-ed with good.

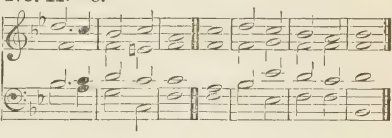
29 When thou hîdest thy fâce thêy are troubled : when thou takest away their breath thêy die, and are tûrned agâin to their dust.

30 When thou lettest thy breath go *2d Pt.* fôrth thêy shall be made : and thou shalt renêw the fâce of the e-arth.

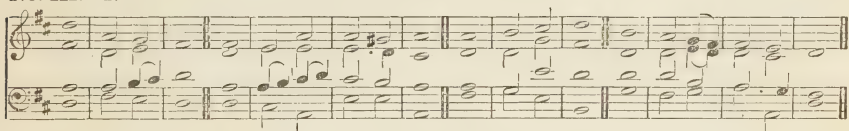
No. I. 3.



No. II. 3.



No. III. 2.



f 31 The glorious Majesty of the Lôrd shall endûre for ever : the Lôrd shall rejoice in his works.

32 The earth shall trêmble at the lóok of him : if he do but tóuch the hîlls, they shall smoke.

33 I will sing unto the Lôrd as lóng as I live : I will praise my Gôd while I háve my bē-ing.

34 And sô shall my wôrds please him : my jôy shall bē in the Lôrd.

35 As for sinners, they shall be consumed out of the earth, and the ungôdly shall côme to an end : praise thou the Lord, O my sôul, praise the Lord.

PSALM cxlv. *Exaltabo te, Deus.*

f I WILL magnify thêe, O Gôd, my King : and I will praise thy Nâme for é-ver and é-ver.

2 Every dây will I give thânk's unto thee : and praise thy Nâme for é-ver and é-ver.

3 Great is the Lord, and marvellous,

wôrthy tó be praised : thêre is no end of his grêat-ness.

4 One generation shall praise thy wôrks ún-to-a-nother : ând declâre thy pô-wer.

5 As for me, I will be tâlking of thy worship : thy glôry, thy praise, and won-drous works ;

6 So that men shall speak of thé mîght of thy már-vellous acts : and I will âlso téll of thy grêat-ness.

7 The memorial of thine abundant kîndness shâll be shewed : and mên shall sîng of thy right-eousness.

8 The Lôrd is grâ-cious, and merciful : p lóng-suffering, and of grêat gôod-ness.

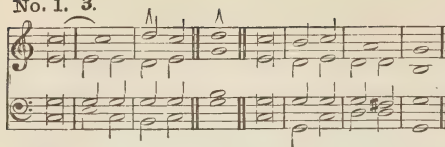
9 The Lord is lôving unto éve-ry man : and his mêr-cy is é-ver all his works.

10 All thy wôrks praise thee, O Lord : *f* and thy sâints give thânk's ún-to-thee.

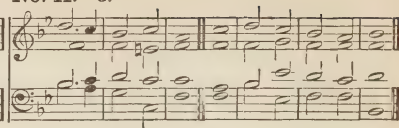
11 They shew the glôry of thy kingdom : ând tâlk of thy pô-wer ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be knôwn ún-to-men.

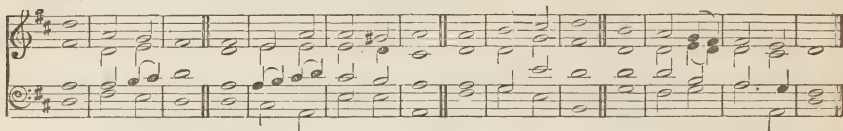
No. I. 3.



No. II. 3.



No. III. 2.



13 Thy kîngdom is an everlást-ing
kingdom : and thy dominion endûreth
throughóut all â-ges.

p 14 The Lord upholdeth âll súch as fall :
and lifteth úp all thóse that are down,

15 The eyes of all waít upon thee, O
Lord : and thou givest them their mêat in
due sêa-son.

16 Thou ôpenest thîne hand : and fillest
âll things lív-ing-with plên-teousness.

17 The Lord is rîghteous in âll his
ways : ând hó-ly-in all his works.

18 The Lord is nigh unto all thém that *mf*
cáll up-on-him : yea, all such as cáll upón
him faith-fully.

19 He will fulfil the desíre of thém that
fear-him : he also will hêar their crý,
and-will hêlp them.

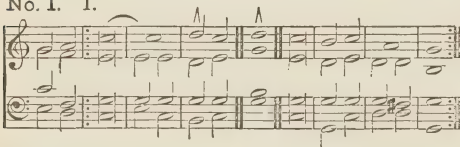
20 The Lord presêrveth all thém that
love-him : but scattereth abrôad âll the
ungôd-ly.

21 My mouth shall spêak the praise
of-the Lord : and let all flesh give thanks
unto his hóly Nâme for é-ver-and é-ver.

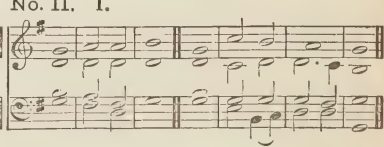
MORNING PRAYER.

¶ *Instead of Venite Exultemus the Hymn following shall be said or sung ; one Verse by the Priest,
and another by the Clerk and people.*

No. I. 1.



No. II. 1.



No. III. 1.



mf Ū LORD our Governour : how êxcellent
is thy Nâme in âll-the world!

[Psalm viii. 1.

Lord, what is man, that thou hast súch
réspect unto him : or the sôn of man,
that thou só re-gard-est him? [Psalm cxliv. 3.

The merciful and gracious Lord hath
só done his már-vellous works : that they
ôught to be hád in remêm-brance.

[Psalm cxi. 4.

O that men would therefore praise *f*
the LORD for-his goodness : and declare

21 The lions rôaring af-ter their prey :
dô seek their meat from God.

22 The sun ariseth, and they gêt them
away to-gether : and lâÿ them dôwn in
their dens.

23 Man goeth forth to his wôrks, and
to his labour : ûntil the ë-vening.

mf 24 O Lord, how mânifold are thy
works : in wisdom hast thou made them
all ; the êarth is fûll of thy rich-es.

25 So is the grêat and wîde sea also :
wherein are things creeping innûmerable,
both smâll and grêat beasts.

26 There go the ships, and thêre is that

Levi-a-than : whom thou hast mâde to
tâke his pas-time therein.

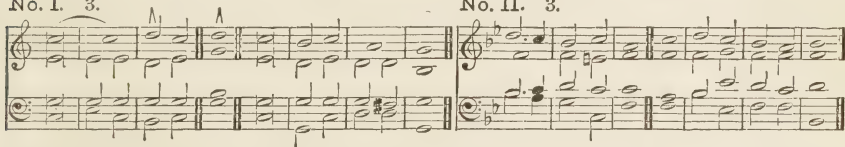
27 Thêse wait âll upon thee : that thou
mayest give them mêt in dîff sêa-son.

28 When thou givest it thêem they
gâ-ther it : and when thou openest thy
hând thêy are fill-ed with good.

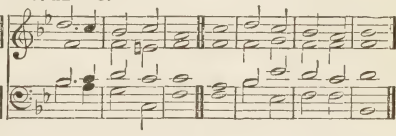
29 When thou hîdest thy fâce they are
troubled : when thou takest away their
breath they die, and are tûrned agâin to
their dust.

30 When thou lettest thy breath go *2d Pt.*
fôrth thêy shall be made : and thou shalt
renêw the fâce ôf the êarth.

No. I. 3.



No. II. 3.



No. III. 2.



f 31 The glorious Majesty of the Lôrd
shall endure for ever : the Lôrd shall
rejoice in his works.

32 The earth shall trêmble at the lóok
of him : if he do but tóuch the hîlls, they
shall smoke.

33 I will sing unto the Lôrd as lóng
as I live : I will praise my Gôd while I
hâve my bê-ing.

34 And sô shall my wôrds please him :
my jôÿ shall bê in the Lôrd.

35 As for sinners, they shall be consumed
out of the earth, and the ûngôdly shall
côme to an end : praise thou the Lord,
O my sôul, praise the Lord.

PSALM cxlv. *Exaltabo te, Deus.*

f I WILL magnify thêe, O Gôd, my
King : and I will praise thy Nâme
for ë-ver and ë-ver.

2 Every dâÿ will I give thânk to
thee : and praise thy Nâme for ë-ver and
ë-ver.

3 Great is the Lord, and marvellous,

wôrthy to be praised : thêre is no ênd
of his grêat-ness.

4 One generation shall praise thy wôrks
ûn-to-a-nother : and declare thy pôw-er.

5 As for me, I will be tâlking ôf thy
worship : thy glôry, thy praise, and
won-drous works ;

6 So that men shall speak of the might
of thy mar-vellous acts : and I will âlso
têll ôf thy grêat-ness.

7 The memorial of thine abundant
kindness shall be shewed : and mên shall
sing ôf thy right-eousness.

8 The Lôrd is grâ-cious, and merciful : *p*
lông-suffering, and of grêat gôod-ness.

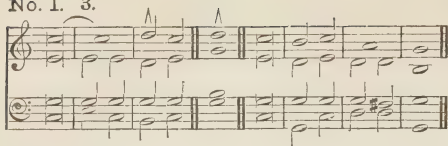
9 The Lord is lôving unto éve-ry man :
and his mêcy is ô-ver all his works.

10 All thy wôrks praise thee, O Lord : *f*
and thy saints give thânk ûn-to thee.

11 They shew the glôry ôf thy kingdom :
and tâlk ôf thy pô-er ;

12 That thy power, thy glory, and
mightiness ôf thy kingdom : might be
known ûn-to mên.

No. I. 3.



No. II. 3.



No. III. 2.



13 Thy kîngdom is an everlást-ing
kingdom : and thy dominion endûreth
throughout all â-ges.

p 14 The Lord upholdeth âll súch as fall :
and lifteth ûp all thöse that are down.

15 The eyes of all wait upon thee, O
Lord : and thou givest them their mêat in
due sêa-son.

16 Thou ôpenest thîne hand : and fillest
âll things lîv-ing with plên-teousness.

17 The Lord is rîghteous in âll his
ways : ând hó-ly in all his works.

18 The Lord is nigh unto all thém that *mf*
cáll up-on him : yea, all such as câll upón
him faîth-fully.

19 He will fulfil the desîre of thém that
fear him : he also will hêar their cry,
and will hêlp them.

20 The Lord presêrveth all thém that
love him : but scattereth abroad âll the
ungôd-ly.

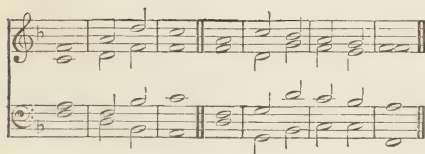
21 My mouth shall spêak the praise
of the Lord : and let all flesh give thanks
unto his holy Nâme for é-ver and é-ver.

APPENDIX.

SINGLE CHANTS

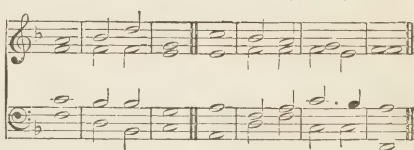
No. 1.

J. L. BROWNSMITH.



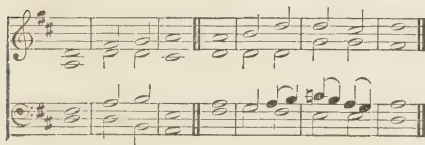
No. 2.

Dr. G. ELVEY. 1864.



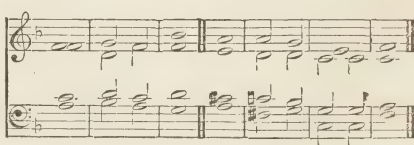
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Dr. G. ELVEY.



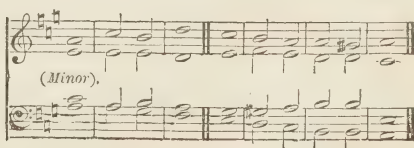
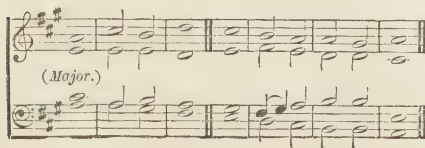
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JAMES TURLE. 1864.



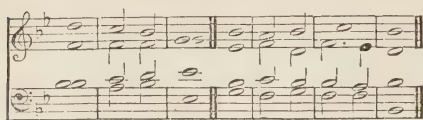
No. 5.

JOHN GOSS.



SINGLE CHANTS.

No. 6. (*York Processional Chant.*) Dr. E. G. MONK.



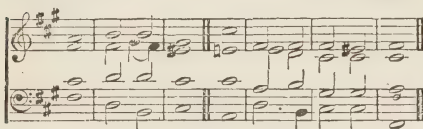
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Dr. E. G. MONK.



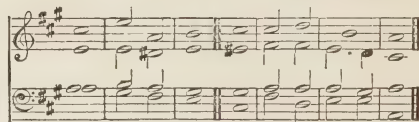
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Dr. E. G. MONK.



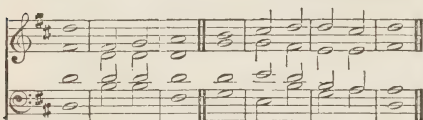
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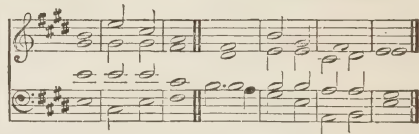
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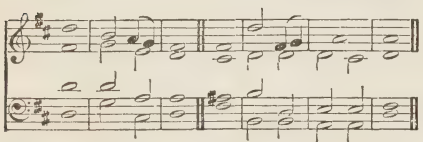
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SIR F. OUSELEY.



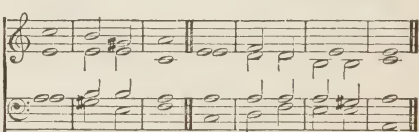
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SIR F. OUSELEY.



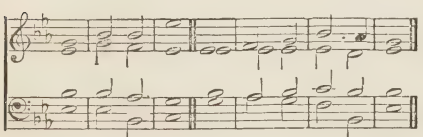
No. 13.

G. A. MACFARREN.



No. 14.

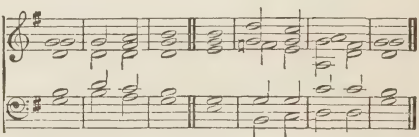
E. J. HOPKINS.



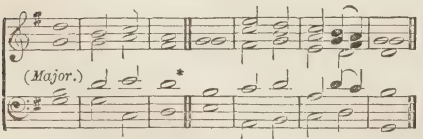
No. 15.

(*For Five Voices.*)

JAMES TURLE.

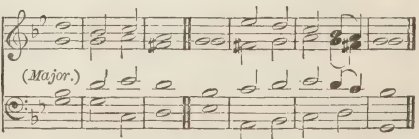


No. 16. (*28th Evening.*) *Two Trebles.*



137th Psalm.

JAMES TURLE.



* Both sides of the Choir are requested to sing the words "For His mercy endureth," in every verse.

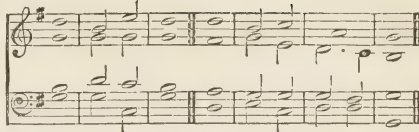
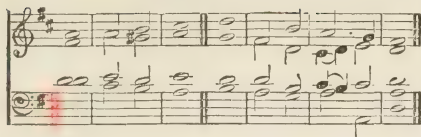
DOUBLE CHANTS.

No. 17. (22nd Morning.)

JAMES TURLE.

No. 18.

Dr. RIMBAULT.



No. 19.

Dr. RIMBAULT.

No. 20.

Sir F. G. OUSELEY. 1865.

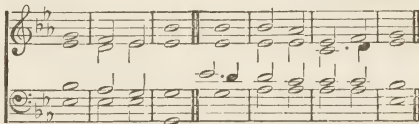


No. 21.

JOHN FOSTER.

No. 22.

JOHN FOSTER.

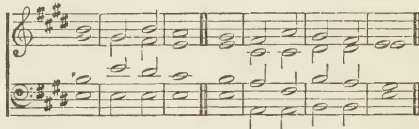
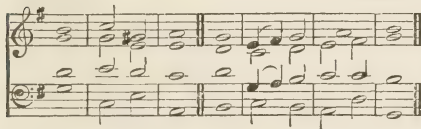


No. 23.

J. BARNEY.

No. 24.

J. BARNEY.

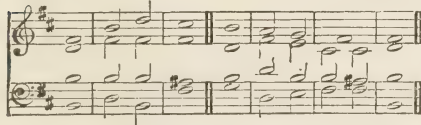


No. 25.

J. BARNEY.

No. 26.

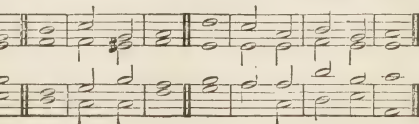
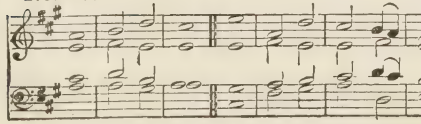
J. BARNEY.



DOUBLE CHANTS.

No. 27.

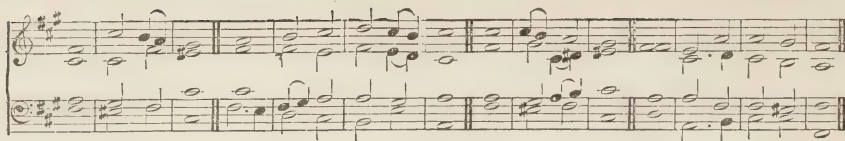
Dr. G. ELVEY. 1864.



DOUBLE CHANTS.

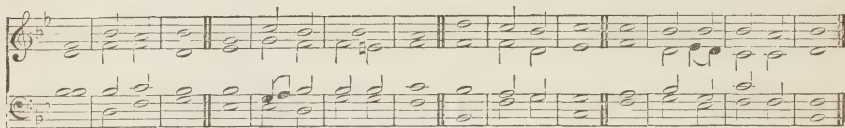
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J. L. BROWNSMITH.



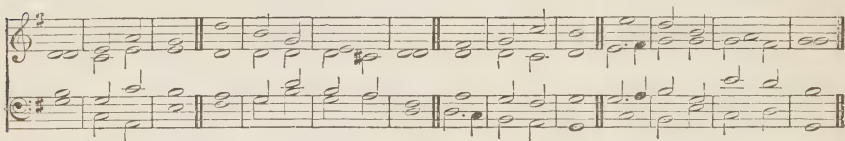
No. 29.

Dr. E. G. MONK. 1847.



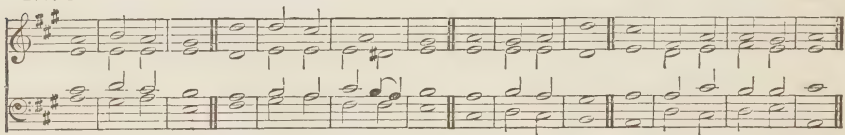
No. 30.

HON. VICTORIA GROSVENOR. 1864.



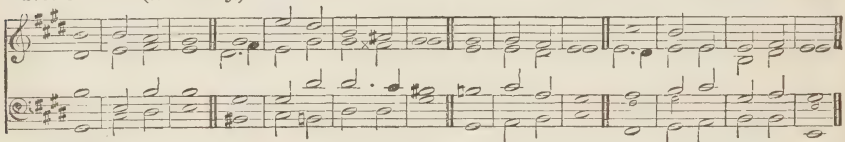
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HON. VICTORIA GROSVENOR. 1864.



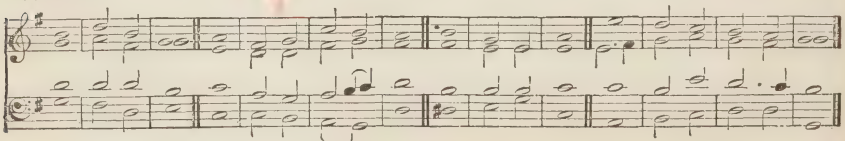
No. 32. (7th Evening.)

JAMES TURLE. 1863.



No. 33.

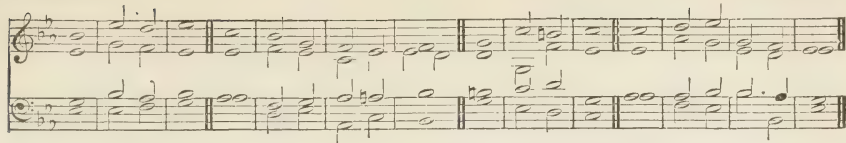
Dr. G. ELVEY. 1864.



DOUBLE CHANTS.

No. 34.

Dr. G. ELVEY. 1864.



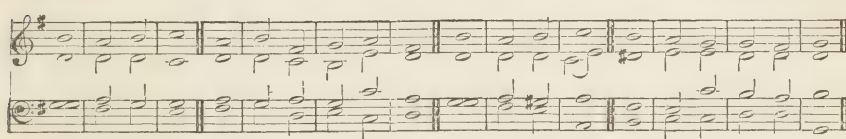
No. 35.

E. J. PYE.



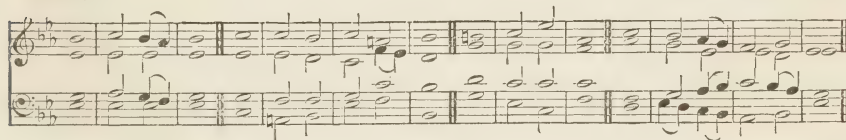
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E. J. PYE. 1865.



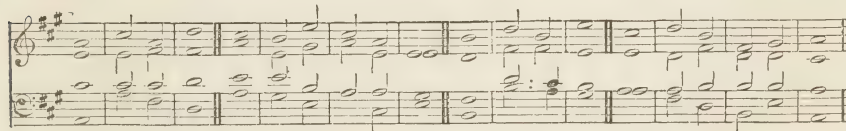
No. 37.

SIR F. G. OUSELEY. 1865.



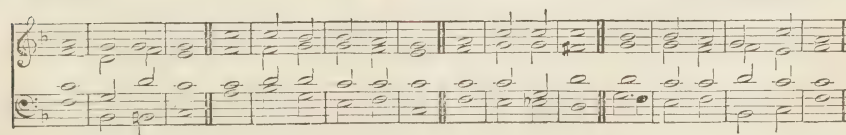
No. 38.

SIR F. G. OUSELEY. 1846.



No. 39.

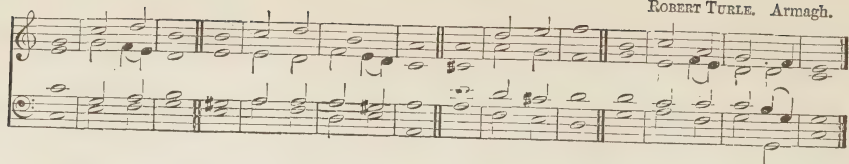
G. TOWNSHEND SMITH.



DOUBLE CHANTS.

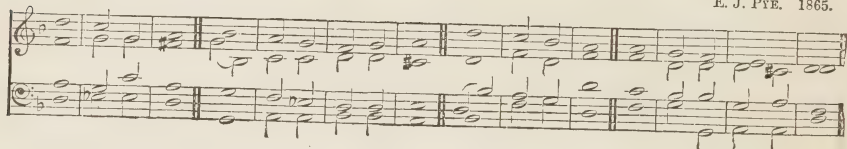
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ROBERT TURLE. Armagh.



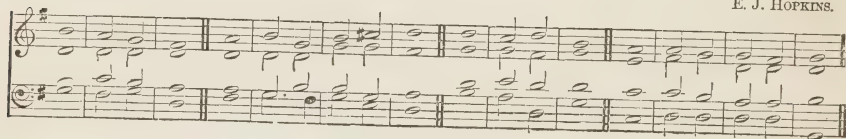
No. 41.

E. J. PYE. 1865.



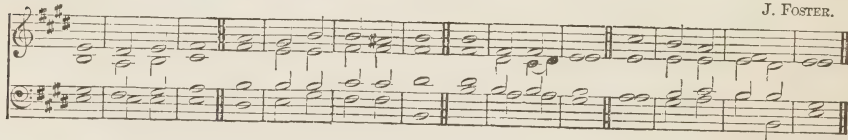
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E. J. HOPKINS.



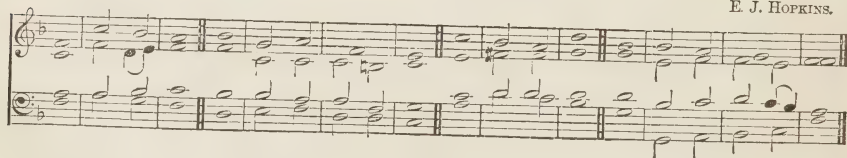
No. 43.

J. FOSTER.



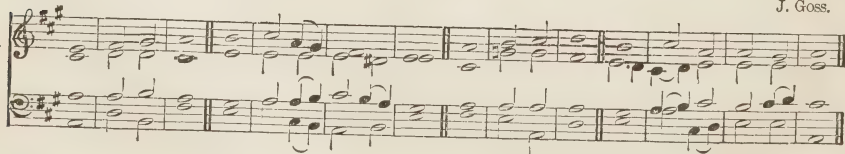
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E. J. HOPKINS.



No. 45

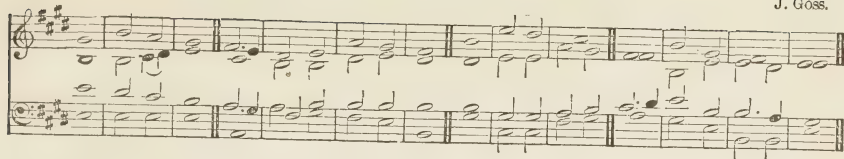
J. GOSS.



DOUBLE CHANTS.

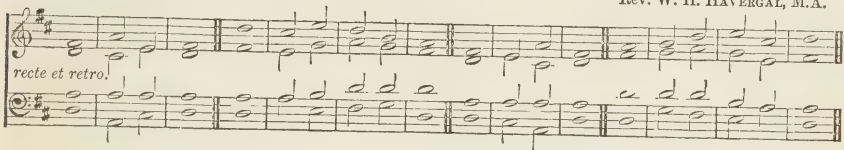
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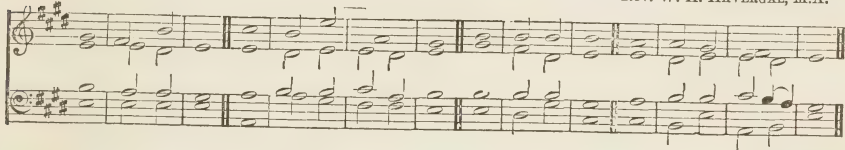
No. 47.

Rev. W. H. HAVERGAL, M.A.

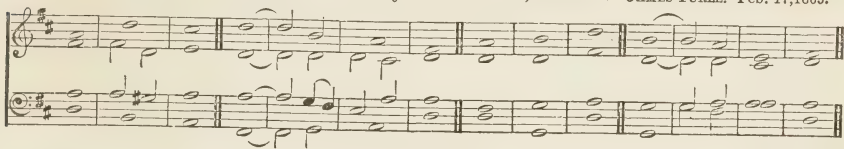


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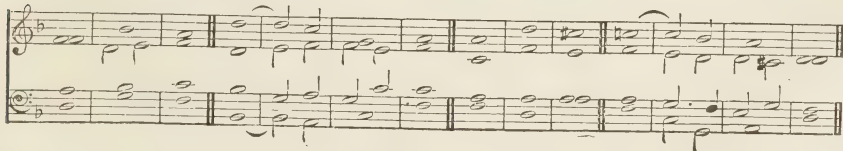
Rev. W. H. HAVERGAL, M.A.



No. 49. *Written expressly for the Te Deum.* Major for ver. 1-15, & 24-29. JAMES TURLE. Feb. 17, 1865.



No. 50, Minor for ver. 16-23.



FORMS OF PRAYER

TO BE

USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in her Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

THE COLLECT.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy

word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us

against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us

from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy, hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. Psal. lxxvi.

OBE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

FORMS OF PRAYER TO BE USED AT SEA.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spoke with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer,

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psal. cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to thy holy Name ; through Jesus Christ our Lord. *Amen.*

Or this :

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command ; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glo-

rify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither

was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ After this Hymn may be sung the Te Deum.

¶ Then this Collect.

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us

grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

¶ The Office in the Common Prayer-book may be used ; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING OF
BISHOPS, PRIESTS, AND DEACONS,

ACCORDING TO THE ORDER OF

The United Church of England and Ireland.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF MAKING OF DEACONS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.

¶ First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people :*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

The Litany and Suffrages.

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ;
by thy holy Nativity and Circumcision ; by
thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by
thy Cross and Passion ; by thy precious
Death and Burial ; by thy glorious Resur-
rection and Ascension ; and by the coming
of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time
of our wealth ; in the hour of death, and
in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us,
O Lord God ; and that it may please thee
to rule and govern thy holy Church uni-
versal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and
strengthen in the true worshipping of thee,
in righteousness and holiness of life, thy
Servant *VICTORIA*, our most gracious
Queen and Governour ;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart
in thy faith, fear, and love, and that she
may evermore have affiance in thee, and
ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be her de-
fender, and keeper, giving her the victory
over all her enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and pre-
serve *Albert Edward* Prince of *Wales*, the
Princess of *Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all
Bishops, Priests, and Deacons, with true know-
ledge and understanding of thy Word ; and
that both by their preaching and living they
may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless these
thy servants, now to be admitted to the
Order of Deacons, [*or Priests*,] and to pour
thy grace upon them ; that they may duly
execute their Office, to the edifying of thy
Church, and the glory of thy holy Name ;

We beseech thee to hear us, good Lord.

That it may please thee to endure the
Lords of the Council, and all the Nobility,
with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and
keep the Magistrates, giving them grace to
execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and
keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all
nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an
heart to love and dread thee, and diligently
to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all
thy people increase of grace to hear meek-
ly thy Word, and to receive it with pure
affection, and to bring forth the fruits of
the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the
way of truth all such as have erred, and are
deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen
such as do stand ; and to comfort and help
the weak-hearted ; and to raise up them
that fall ; and finally to beat down Satan
under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help,
and comfort, all that are in danger, neces-
sity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all
that travel by land or by water, all women
labouring of child, all sick persons, and
young children ; and to shew thy pity upon
all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and pro-
vide for, the fatherless children and widows,
and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy
upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God; that takest away the sins of the world;

Grant us thy peace.

O Lamb of God; that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful;

Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only

Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as following.*

THE COLLECT.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

THE EPISTLE. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the sixth of the Acts of the Apostles.

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this

business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every one of them that are to be Ordered.*

The Oath of the Queen's Sovereignty.

IA. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. *So help me God.*

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

THE ORDERING OF DEACONS.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge

and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Orde'd shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will

THE ORDERING OF PRIESTS.

to observe all spiritual Discipline ; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church ; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and

further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon ; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER OF ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests ; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people ;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood : For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

THE ORDERING OF PRIESTS.

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed, in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

THE COLLECT.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit, hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered

abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or else this that followeth, out of the tenth Chapter of Saint John.

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must

bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *And that done, he shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax ripen and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things,

THE ORDERING OF PRIESTS.

and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this United Church of *England and Ireland*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

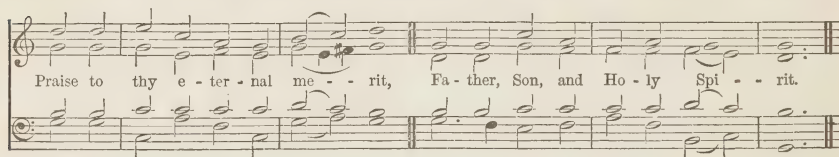
¶ *Then shall the Bishop, standing up, say,*

ALmighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

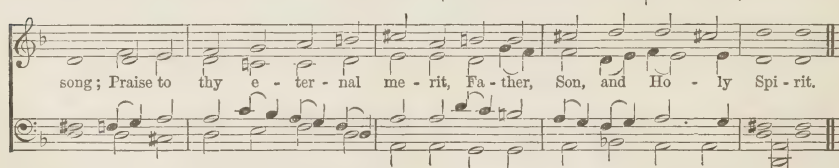
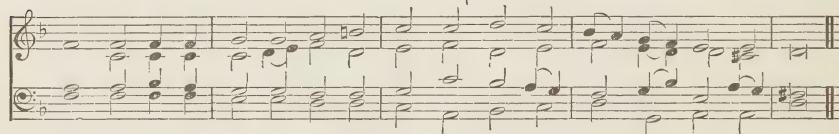
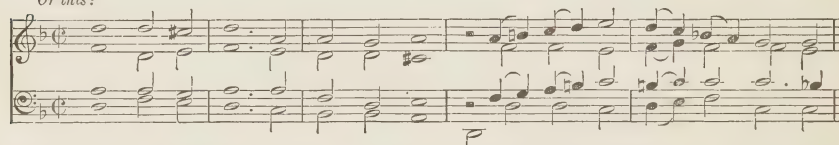
¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

THE ORDERING OF PRIESTS.



Or this:



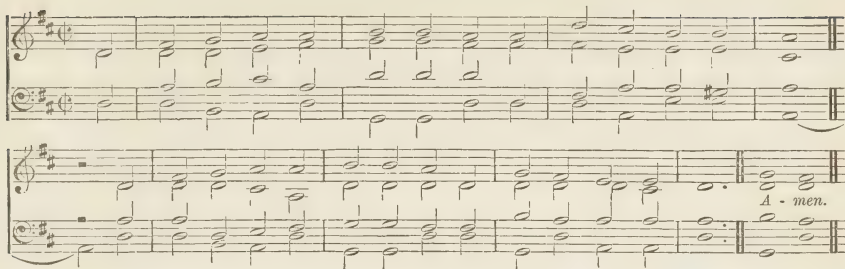
COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
 Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
 Thy blessed Unction from above,
Is comfort, life, and fire of love.
 Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
 Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
 Teach us to know the Father, Son,
And thee, of both, to be but One.
 That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
 Father, Son, and Holy Spirit.

THE ORDERING OF PRIESTS.

Or this :



COME, Holy Ghost, eternal God,
 Proceeding from above,
*Both from the Father and the Son,
 The God of peace and love ;*
 Visit our minds, into our hearts
 Thy heavenly grace inspire ;
*That truth and godliness we may
 Pursue with full desire.*
 Thou art the very Comforter
 In grief and all distress ;
*The heav'nly gift of God most high,
 No tongue can it express ;*
 The fountain and the living spring
 Of joy celestial ;
*The fire so bright, the love so sweet,
 The Unction spiritual.*
 Thou in thy gifts art manifold,
 By them Christ's Church doth stand :
*In faithful hearts thou writ'st thy law,
 The finger of God's hand.*
 According to thy promise, Lord,
 Thou givest speech with grace ;
*That through thy help God's praises may
 Resound in every place.*
 O Holy Ghost, into our minds
 Send down thy heav'nly light ;
*Kindle our hearts with fervent zeal,
 To serve God day and night.*
 Our weakness strengthen and confirm,
 (For, Lord, thou know'st us frail ;)
*That neither devil, world, nor flesh,
 Against us may prevail.*
 Put back our enemy far from us,
 And help us to obtain
*Peace in our hearts with God and man,
 (The best, the truest gain ;)*

And grant that thou being, O Lord,
 Our leader and our guide,
*We may escape the snares of sin,
 And never from thee slide.*

Such measures of thy powerful grace
 Grant, Lord, to us, we pray ;
*That thou may'st be our Comforter
 At the last dreadful day.*

Of strife and of dissension
 Dissolve, O Lord, the bands,
*And knit the knots of peace and love
 Throughout all Christian lands.*

Grant us the grace that we may know
 The Father of all might,
*That we of his beloved Son
 May gain the blissful sight ;*

And that we may with perfect faith
 Ever acknowledge thee,
*The Spirit of Father, and of Son,
 One God in Persons Three.*

To God the Father laud and praise,
 And to his blessed Son,
*And to the Holy Spirit of grace,
 Co-equal Three in One.*

And pray we, that our only Lord
 Would please his Spirit to send
*On all that shall profess his Name,
 From hence to the world's end. Amen.*

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

ALMIGHTY God, and heavenly Father,
 who, of thine infinite love and good-
 ness towards us, hast given to us thy only
 and most dearly beloved Son Jesus Christ,

THE ORDERING OF PRIESTS.

to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receiver s humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the

Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7—13, as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matth. ix. 36—38, as before in this Office; or else St. Luk. xii. 35—38, as before in the Form for the Ordering of Deacons), they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.*

THE
FORM OF ORDAINING OR CONSECRATING
OF
AN ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME
SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

THE COLLECT.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection to all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

FOR THE EPISTLE. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And

when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which beset me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years,

I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Or this. St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and consecrated Bishop.

¶ *Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the Queen's Supremacy, shall be ministered to the persons elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitane Church of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented

unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place That it may please thee to illuminate all Bishops, &c. the proper Suffrage there following shall be omitted, and this inserted instead of it;*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name;

Answer. *We beseech thee to hear us. good Lord.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. *I am so persuaded.*

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. *I am so persuaded, and determined, by God's grace.*

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. *I will so do, by the help of God.*

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. *I am ready, the Lord being my helper.*

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. *I will so do, the Lord being my helper.*

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by

God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ *Then the Archbishop standing up shall say,*

ALmighty God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, Veni. Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above, &c.

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALmighty God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto

THE CONSECRATION OF BISHOPS.

thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and

doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon
the Twentieth Day of *June*; being

THE DAY ON WHICH HER MAJESTY BEGAN HER HAPPY REIGN.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and

acceptable unto God our Saviour. 1 *Tim. ii.* 1, 2, 3.

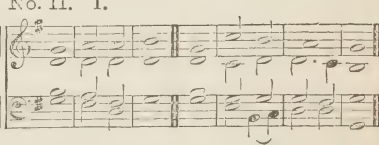
If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John i.* 8, 9.

¶ *Instead of Venite Exultemus the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

No. I. 1.



No. II. 1.



No. III. 1.



mf **Ô** ¹ LÓRD our Governour: how excellent is thy Náme in áll the world!

[Psalm viii. 1.]

Lord, what is man, that thou hast sùch respéct unto him: or the sôn of man, that thou só re-gard-est him? [Psalm cxliv. 3.]

The merciful and gracious Lord hath sô done his már-vellous works: that they ôught to be hád in remèm-brance.

[Psalm cxl. 4.]

O that men would therefore praise *f* the Lórd for his goodness: and declare

FORM OF PRAYER FOR THE TWENTIETH OF JUNE.

the wonders that he doeth for the chil-dren of-men!

[Psalm cvii. 21.

p Behôld, O Gôd our-de-fender : and look upon the face of thine A-noint-ed.

[Psalm lxxxiv. 9.

O hold thou up her goings in thy paths : thât her foot-steps slip not.

[Psalm xvii. 5.

Grant the Quêen a long life : and make her glâd with the joy of thy còunten-ance.

[Psalm lxi. 6 & xxi. 6.

Let her dwell before thee for ever : O prepare thy loving mercy and faithfulness, thât they may presêrve her.

[Psalm lxi. 7.

In her time let the right-eous flourish : and let pèace be in all our bôr-ders.

[Psalm lxxii. 7 & cxlvii. 14.

As for her enemies, clothe them with shame : but upon herself let her còwn flou-rish.

Psalm cxxxii. 19.

Blessed be the Lord God, even the Gôd of Is-ra-el : which ônly dô-eth won-drous things.

[Psalm lxxii. 18.

And blessed be the Nâme of his Mâ-jesty for ever : and all the earth shall be filled with his Mâ-jesty. A-men, A-men.

[Ver. 19.

Glory be to the Fâther, and to the Son : and to the Ho-ly Ghost ;

As it was in the beginning, is nôw, and é-ver shall be : wôrld with-ôut end A-men.

Proper Psalms.

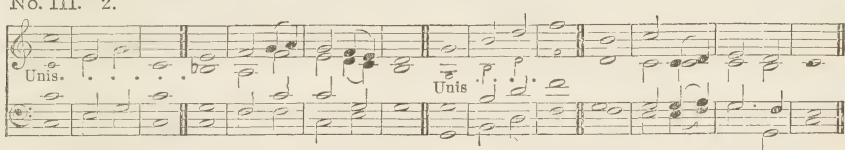
No. I. 2.



No II. 2.



No. III. 2.



PSALM XX. *Exaudi te Dominus.*

THE Lord hêar thee in the dâ-y of trouble : the Name of the Gôd of Já-cob defend thee ;

2 Send thee hêlp from the sanc-tu-ary : and strêngthen thee out of Sî-on ;

3 Remêmbër all thy offerings : and accept thy búrnt-sâcri-fice ;

4 Grânt thee thy hêart's de-sire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Nâme of the Lôrd our God : the Lôrd perform all thy pè-ti-tions.

p 6 Now know I, that the Lord helpeth his Anointed, and will hêar him from his hó-ly heaven : even with the whôlesome strength of his right hand.

7 Some put their trust in châr-i-ots, and

sôme in horses : but we will remêmbër the Nâme of the Lord our God.

8 They are brought dôn, and fallen : but we are rîsen, and stând up-right.

9 Save, Lord, and hêar us, O Kîng of heaven : wên we cáll up-ôn thee.

PSALM XXI. *Domine, in virtute tua.*

THE King shall rejoice in thy strêngth, O Lord : exceeding glâd shall he bê of thy sal-vâ-tion.

2 Thou hast gîven him his hêart's de-sire : and hast not denîed him the request of his lips.

3 For thou shalt prêvênt him with the blêss-ings of goodness : and shalt set a còwn of pure gôld up-on his head.

4 He asked life of thee, and thou gavest him a long life : éven for é-ver and é-ver.

[5 His

FORM OF PRAYER FOR THE TWENTIETH OF JUNE.

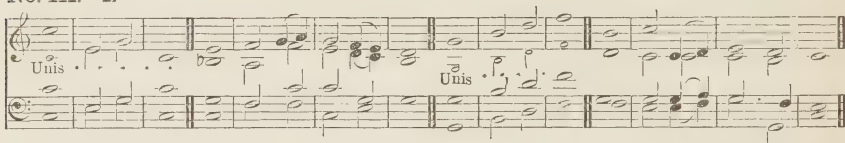
No. I. 2.



No. II. 2.



No. III. 2.



5 His honour is gr^eat in thy sal-va-tion :
glory and great w^orship shalt thou lay
up-^on him.

6 For thou shalt gⁱve him ever-las-
ting fe-licity : and make him gl^ad with
the j^oy of thy c^ounte-nance.

7 And why? because the Kⁱng putteth
his tr^ust in the Lord : and in the mercy
of the most Hⁱgh^est he sh^all not misc^arry.

f 8 All thine ^enemies shall f^eel thy hand :
thy right hand shall fⁱnd out th^em that
h^ate thee.

9 Thou shalt make them like a fiery
^oven in tⁱme of thy w^rath : the Lord shall

destroy them in his dis-ple^asure, and the
fire shall cons^ume them.

10 Their fr^uit shalt thou root ^out
of the earth : and their s^eed from among
the chil-dren of men.

11 For they int^ended mⁱs-chiev-
a-^gainst thee : and imagined such a device
as they are not ^a-ble to per-form.

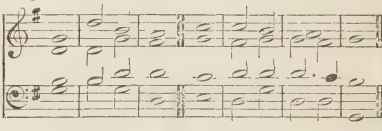
12 Th^erefore shalt thou put them to
flight : and the strings of thy bow shalt
thou make r^eady against the f^ace of them.

13 Be thou exalted, L^ord, in thine ^own
strength : s^o will we sⁱng, and praise thy
power.

No. I. 3.



No. II. 3.



PSALM ci. *Misericordiam et judicium.*

mf MY song shall b^e of m^er-cy-and
judgment : unto th^ee, O L^ord, will I
sing.

2 O let me h^ave ^un-der-stand-ⁱng : in
the w^ay of god-li-ness.

3 Wh^en wilt thou c^ome unto me : I
will w^alk in my h^ouse with a per-f^ect heart.

4 I will take no wicked thing in hand ;
I h^ate the sⁱns of un-faithfulness : there
shall n^o such cle^ave un-to me.

5 A froward heart shall d^epart from
me : I will not kn^ow a wick-ed p^er-son.

6 Whoso p^rivily sl^an-dereth his
neighbour : hⁱm will I de-^stroy.

7 Whoso hath also a proud l^ook and
hⁱgh stomach : I wⁱll not suf-fer him.

8 Mine eyes look upon such as are
faithful in the land : th^at th^ey may dwell
with me.

9 Whoso l^eadeth a g^od-ly life : h^e shall
b^e my s^er-vant.

10 There shall no deceitful p^erson
dwell in my house : he that telleth lⁱes
shall not t^ar-ry in my sight.

11 I shall soon destroy all the ung^oddy
that are in the land : that I may root
out all wicked d^eers from the cⁱ-ty of the
Lord.

FORM OF PRAYER FOR THE TWENTIETH OF JUNE.

Proper Lessons.

The First, Joshua i. to the end of the ninth Verse.

Te Deum.

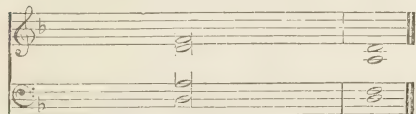
The Second, Romans xiii.

Jubilate Dco.

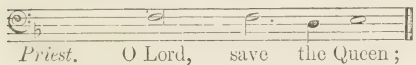
The Suffrages next after the Creed shall stand thus.



Priest. O Lord, show thy mercy up-on 'us.



Ans. And grant us thy salva - tion.



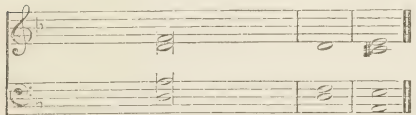
Priest. O Lord, save the Queen ;



Ans. Who putteth her trust in thee.



Priest. Send her help from thy ho - ly place.



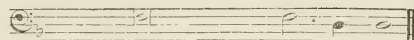
Ans. And evermore mightily de - fend her.



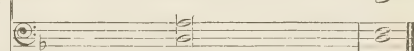
Priest. { Let her enemies have }
{ no advantage a - } gainst her.



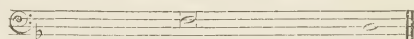
Ans. { Let not the wicked }
{ approach to } hurt her.



Priest. { Endue thy Mi- }
{ nisters with } right-eous-ness.



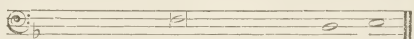
Ans. And make thy chosen people joy-ful.



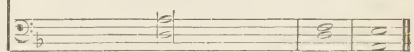
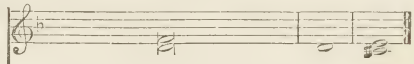
Priest. O Lord, save thy peo - - ple.



Ans. And bless thine in - he - ri - tance.



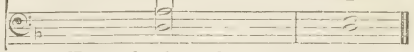
Priest. Give peace in our time, O Lord.



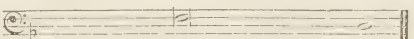
Ans. { Because there is none }
{ other that fighteth for } O God.
{ us, but only thou, }



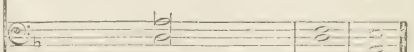
Priest. Be unto us, O Lord, a strong tow - er ;



Ans. From the face of our ene - mics.



Priest. O Lord, hear our pray - er ;



Ans. And let our cry come un - to thee.

¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.*

ALMMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the Queen and Royal Family, be used.*

OLORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day, set over us by thy grace and providence to be our Queen; and so together with her bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's protection of the Queen against all her enemies.*

MOST gracious God, who hast set thy servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament (if sitting.)*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governour of this Church.*

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in

her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

THE EPISTLE. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

LET your light so shine before men, that they may see your good works, and

glorify your Father which is in heaven. *St. Matth. v. 16.*

¶ *After the Prayer [For the whole State of Christ's Church, &c.] these Collects following shall be used.*

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

“ VICTORIA R.

“ OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twentieth of June, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels; in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish-Churches and Chapels within those parts of our United Kingdom called England and Ireland.

“ Given at Our Court at Kensington, the Twenty-first Day of June, 1837,
“ in the First Year of Our Reign.

“ By Her Majesty’s Command,

“ J. RUSSELL.”

“ VICTORIA R.

“ WHEREAS, by Our Royal Warrant of the Twenty-first Day of June One thousand eight hundred and thirty-seven, in the First Year of Our Reign, We commanded that certain Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty-ninth of May should be forthwith printed and published and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said Days in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish Churches and Chapels within those Parts of Our United Kingdom called England and Ireland :

“ And whereas, in the last Session of Parliament, Addresses were presented to Us by both Houses of Parliament, praying Us to take into Our Consideration Our Proclamation in relation to the said Forms of Prayer and Service made for the Fifth Day of November, the Thirtieth Day of January, and the Twenty-ninth Day of May, with a view to their Discontinuance :

“ And whereas We have taken into Our Consideration the Subject of the said Addresses; and, after due Deliberation, We have resolved that the Use of the said Forms of Prayer and Service shall be discontinued :

“ Now, therefore, Our Will and Pleasure is, that so much of Our said Royal Warrant of the Twenty-first Day of June One thousand eight hundred and thirty-seven, in the First Year of Our Reign, as is hereinbefore recited, be revoked, and that the Use of the said Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty-ninth of May be henceforth discontinued in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish Churches and Chapels within the Parts of Our United Kingdom called England and Ireland, and that the said Forms of Prayer and Service be not henceforth printed and published with or annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland.

“ Given at Our Court at St. James’s, the Seventeenth Day of January, 1859,
“ in the Twenty-second Year of Our Reign.

“ By Her Majesty’s Command,

“ S. H. WALPOLE.”

ARTICLES

AGREED UPON BY

THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY,

In the Convocation holden at *London* in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion : Reprinted by His Majesty's Commandment, with His Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governour of the Church of *England*: And that if any Difference arise about the external Policy, concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the

Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatso-

ever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

G E N E S I S,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,

*The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene Creed, Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek *Φρόνημα*

σάρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRISt in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called

according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria, and Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who

have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in

their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a

Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

- 1 *Of the right Use of the Church.*
- 2 *Against Peril of Idolatry.*
- 3 *Of the repairing and keeping clean of Churches.*

- 4 *Of good Works: first of Fasting.*
- 5 *Against Gluttony and Drunkenness.*
- 6 *Against Excess of Apparel.*
- 7 *Of Prayer.*
- 8 *Of the Place and Time of Prayer.*
- 9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
- 10 *Of the reverend estimation of God's Word.*
- 11 *Of Alms-doing.*
- 12 *Of the Nativity of Christ.*
- 13 *Of the Passion of Christ.*
- 14 *Of the Resurrection of Christ.*
- 15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
- 16 *Of the Gifts of the Holy Ghost.*
- 17 *For the Rogation-days.*
- 18 *Of the state of Matrimony.*
- 19 *Of Repentance.*
- 20 *Against Idleness.*
- 21 *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all cases doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous

folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *ELIZABETH*, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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TABLE OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE
AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his

- 1 GRANDMOTHER,
- 2 G Grandfather's Wife,
- 3 Wife's Grandmother.
- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.
- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.
- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.
- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.
- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.
- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.
- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.
- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.
- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 GRANDFATHER,
- 2 G Grandmother's Husband,
- 3 Husband's Grandfather.
- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.
- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.
- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.
- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.
- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.
- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.
- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.
- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.
- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

ANCIENT CHANTS:—

- I. 1. Te Deum, 1, ver. 1-15, &c. Magnificat and Cantate, 1; Ps. 10, 72, 101, and 20th June; Ps. 107, ver. 1-5, &c.; Ps. 120, 121.
2. Venite and Easter Anthems, 3; Ps. 28, 37, ver. 1-19; Ps. 59, 104, ver. 16-30, and Whit-Sunday, Evening; Ps. 119, ver. 1-24; Ps. 147 (31st day).
3. Benedictus and Jubilate, 4; Ps. 109.
4. Nunc Dimittis and Deus Misereatur, 2; Ash-Wednesday, Morning, Ps. 6, 32, 74, 105, ver. 1-16; Ps. 119, ver. 145-168; Ps. 140, 141.
5. Nunc Dimittis and Deus Misereatur, 5; Ps. 37, ver. 20-41; Ps. 64, 78, ver. 31-52; Ps. 129, 130, and Ash-Wednesday, Evening; Ps. 131.
- II.* Benedictus and Jubilate, 3; Ps. 6, 7, 22, and Good Friday, Morning, ver. 1-21; Ps. 23, 38, and Ash-Wednesday, Morning; Ps. 39; Good Friday, Morning, Ps. 54, 60, 61, 71, 90-92, 118, and Easter, Evening; Ps. 134, 135; Ps. 144 (31st day).
- III. 1. Magnificat and Cantate, 2; Ps. 31, 50, 52, 69, ver. 1-30, and Good Friday, Evening; Ps. 86, 88, 139.
2. Venite and Easter Anthems, 4; Ps. 1, 2, and Easter, Morning; 20, and Ascension-Day, Morning, 21, and 20th June; Ps. 56, 57, ver. 1-5, and Easter, Morning; Ps. 82, 83, 119, ver. 57-72.
3. Benedictus and Jubilate, 5; Ps. 18, ver. 1-15, &c.; Ps. 41-43, 106, ver. 1-12, &c.; Ps. 119, ver. 121-144.
4. Nunc Dimittis and Deus Misereatur, 6; Ps. 36, 78, ver. 1-17; Ps. 93, 94, 144.
- IV. 1. Nunc Dimittis and Deus Misereatur, 7; Athanasian Creed, I.; Ps. 3-5, 18, ver. 16-30; Ps. 77, 102, and Ash-Wednesday, Evening; Ps. 119, ver. 105-120; Ps. 142, 143.
2. Magnificat and Cantate, 3; Ps. 12-14, 35, 55, 78, ver. 18-30; Ps. 106, ver. 13-31; Ps. 119, ver. 25-32.
3. Ps. 51, 119, ver. 169-176.
- V. Benedictus and Jubilate, 1; Magnificat and Cantate, 5; Ps. 27, 29, 47, 48, Ps. 68, ver. 1-16, and Whit-Sunday, Morning; Ps. 81, 103, 108, and Ascension-Day, Evening; Ps. 113, 138, 138, 147.
- VI. Venite and Easter Anthems, 2; Nunc Dimittis and Deus Misereatur, 4; Ps. 9, 11, 33, 65, 67, 78, ver. 53-73; Ps. 107, ver. 6-9, &c.; Ps. 126-128.
- VII.* 1. Venite and Easter Anthems, 5; Te Deum, 2, ver. 1-15, &c.; Ps. 8, and Ascension Morning, 15; 26,* 49,* 110, and Christmas, Evening; Ps. 111, 112, 122*-125; Christmas, Evening, Ps. 132; 145, 146 (31st day).
2. Ps. 30, 44, 73,* 89, ver. 1-36, and Christmas, Evening.
3. Te Deum, 2, ver. 16-23; Good Friday, Ps. 22,* ver. 22-32, Ps. 40,* 69,* ver. 31-37, and Good Friday, Evening; Ps. 70,* 75, 76, 89, ver. 37-50, and Christmas, Evening; Ps. 119, ver. 73-104.
4. Nunc Dimittis, and Deus Misereatur, 1; Ps. 16, 17, 62, 63, 97, 105, ver. 17-44; Ps. 132,* 133, 148-150 (31st day).
5. Magnificat and Cantate, 6; Ps. 24,* and Ascension, Evening, Ps. 47; 66,* 79, 80, 116, 117.
- VIII. 1. Venite and Easter Anthems, 1 (*ferial form*); Benedictus and Jubilate, 2; Ps. 21, 45, and Christmas, Morning; Ps. 46, 68, ver. 1-16; Ps. 87, 95, 96, 104, ver. 1-15, &c., and Whit-Sunday, Evening, Ps. 145; Ps. 146; Hymn 20th June.
2. Magnificat and Cantate, 4; Ps. 15, 19, and Christmas, Morning; Ps. 34, 57, ver. 6-12, and Easter, Morning; Ps. 58, 68, ver. 17-35, and Whit-Sunday, Morning; Ps. 84, 85, and Christmas, Morning; Ps. 98-100; Easter, Morning, Ps. 111; 148-150.
- IRREGULAR.—Te Deum, 1, ver. 16-23; Benedicite 1 (Merbecke); Nunc Dimittis and Deus Misereatur, 3; Ps. 25, 53, 54, 106, ver. 32-42; Easter, Evening, Ps. 113, 114, 115, 119, ver. 33-56; Ps. 137.

* All the Ancient Chants are retained in their legitimate seats except this (II.), which being too low for effective use, is raised to its authentic (a fourth), in conformity with the established usage of the 16th century. If the Chants of the VIIIth mode are found inconveniently high, they may be transposed a tone lower, as they stand in certain Psalms (distinguished by *), for the sake of combining them with others.

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Died.	Key.	Canticle or Psalm.
Ancient Theme .. ..	.. ..	F	Ps. 144 (31st day).
Alcock, Dr. J.	1806	A	Ps. 49.
— .. ..	.. ..	D	Ps. 103.
— .. ..	.. ..	D	Ps. 113.
Aldrich, Very Rev. H., D.D. 1710	1710	A	Ps. 75, 76.
— .. ..	.. ..	A	Ps. 134, 135.
— .. ..	.. ..	B ♭	Benedictus and Jubilate, 2; Ps. 9, 11.
— .. ..	.. ..	E min. ..	Ps. 22, ver. 1-21, and Good Friday, Ps. 54.
— .. ..	.. ..	F dbl. ..	Ps. 69, ver. 31-37, and Good Friday, Even, Ps. 88; Ps. 70.
— .. ..	.. ..	G	Ps. 87.
Anonymous .. ..	.. ..	A	Ps. 34.
— .. ..	.. ..	C	Ps. 68, ver. 17-35, and Whit-Sun., Morn.
— .. ..	.. ..	F	Ps. 31.
— .. ..	.. ..	F	Ps. 116, 117.
— .. ..	.. ..	G ch. ..	Ps. 108;—in A, 108, Ascension-Day, Even.
Arnold, Dr. S.	1802	B ♭	Magnificat and Cantate, 3; Ps. 15.
Attwood, Thos.	1838	D dbl. ..	Ps. 91, 92.
— .. ..	.. ..	E ♭ dbl. ..	Ps. 82, 83.
— .. ..	.. ..	G dbl. ..	Ps. 37.
Aylward, Dr. T.	1801	D	Ps. 29.
— .. ..	.. ..	F dbl. ..	Ps. 144 (31st day).
Ayrton, Dr. E.	1808	E ♭	Ps. 106, ver. 1-12, and 43-46.
Bach, J. Seb.	1750-1	G min. dbl.	Ps. 142, 143, and Ash-Wednesday, Even., Ps. 130.
Bacon, Rev. R., M.A.	1759	A ch. ..	Nunc Dimittis and Deus Misereatur, 2; Ps. 36.
Barrow, I.	1789	F	Ps. 107, ver. 1-5, &c.
— .. ..	.. ..	G dbl. ..	Ps. 110-113, and Easter-Day, Even., Ps. 114.
Battishill, J.	1801	A	Benedictus and Jubilate, 3; Ps. 114, 115, and Easter-Day, Even, Ps. 113.
— .. ..	.. ..	B min. dbl.	Ps. 119, ver. 145-176.
— .. ..	.. ..	D dbl.* ..	Magnificat and Cantate, 3;—in E ♭, Ps. 136, 138.
— .. ..	.. ..	E ♭	Nunc Dimittis and Deus Misereatur, 7; Ps. 37, ver. 1-19.
— .. ..	.. ..	E ♭	Magnificat and Cantate, 5; Ps. 69, ver. 1-30.
— .. ..	.. ..	G	Ps. 144.
Beckwith, Dr. J.	1809	D dbl. ..	Benedicite, No. III.; Ps. 148-150 (31st day).
Bellamy, R., Mus. Bac. 1813	1813	F	Ps. 30.
Bennett, Alfred, Mus. Bac. 1830	1830	E dbl. ..	Te Deum, 1, ver. 16-23; Ps. 3-5.
Bishop, Sir H. R.	1855	D min. dbl.	Ash-Wednesday, Morn., Ps. 38;—in E min., Ps. 38, 39.
Blow, Dr. J.	1708	E min. ..	Magnificat and Cantate, 2; Ps. 60, 61.
Boyce, Dr. W.	1779	D dbl. ..	Nunc Dimittis and Deus Misereatur, 4; Ps. 145, and Whit-Sunday, Even., Ps. 104, ver. 31-35; Ps. 146.
— .. ..	.. ..	F dbl. ..	Magnificat and Cantate, 1; Ps. 62, 63.
Braillesford fl. 18th cent. .. ..	.. ..	F	Ps. 3-5.

* The two terminations of this Chant are retained, because both were written by the composer,

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Died.	Key.	Canticle or Psalm.
Byrde, W.	1623	G	Ps. 82, 83.
Cambridge Chant .. ..	.. ..	A min. dbl.	Ps. 41-43.
Camidge, M.	1844	E min. dbl.	Ps. 89, ver. 37-50, and Christmas Day, Even.
Chard, Dr. W.	1849	E ch. ..	Ps. 51.
Childe, Dr. W.	1697	B b* ..	Ps. 107, ver. 6-9, &c.
.. .. .	.. ..	G†	Ps. 44.
Clarke-Whitfield, Dr. J. (see Whitfield)	.. ..	.. ..	.. ..
Cooke, Dr. B.	1793	A min. dbl.	Ps. 53-55, and Good Friday, Morn., Ps. 22, ver. 22-32, Ps. 40.
— .. ..	.. ..	A dble. ..	Ps. 102;—in B b, Ash-Wednesday, Even.
— .. ..	.. ..	B b	Ps. 25, 26.
— .. ..	.. ..	F	Ps. 18, ver. 1-15 &c.;—in G, Te Deum, 2, ver. 1-15, &c.
Cooke, R.	1814	C min. dbl.	Te Deum, 3, ver. 16-23; Ps. 140, 141.
— .. ..	.. ..	F dbl. ..	Ps. 78, ver. 1-30.
— .. ..	.. ..	G dbl. ..	Ps. 65-67.
— .. ..	.. ..	G dbl. ..	Benedictus and Jubilate, 3; Ps. 89, v. 1-36, and Christmas-D., Even., Ps. 110, 132.
Corfe, J.	1820	G	Ps. 19, and Christmas-Day, Morn.
Corfe, A. T.	1863	G ch. ..	Ps. 89, v. 37-50, and Christmas-Day, Even.
Croft, Dr. W.	1727	B min. ..	Ps. 41-43.
Crotch, Dr. W.	1847	A dbl. —	Ps. 49.
— .. ..	.. ..	A	Ps. 93, 94.
— .. ..	.. ..	C dbl. —	Ps. 98, 99; 20th June, Hymn instead of Venite.
— .. ..	.. ..	C dbl. —	Ps. 100, 101, and 20th June, Ps. 20, 21.
— .. ..	.. ..	D min. ..	Ps. 78, ver. 31-52.
— .. ..	.. ..	D ch. ..	Ps. 32.
— .. ..	.. ..	E dbl. ..	Ps. 47, 48, and 68, ver. 1-16, Whit-Sunday, Morn.
— .. ..	.. ..	F dbl. ..	Ps. 114, 115.
— .. ..	.. ..	F	Ps. 145, 146 (31st day).
— .. ..	.. ..	G dbl. ..	Ps. 68;—in A, Whit-Sunday, Morn., Ps. 68, ver. 17-35.
— .. ..	.. ..	G ch. ..	Ps. 126-128.
— .. ..	.. ..	G dbl. ..	Ps. 147.
Davy, J.	1824	C	Ps. 147 (31st day).
— .. ..	.. ..	D dbl. ..	Ps. 29.
— .. ..	.. ..	E min. dbl.	Ps. 60, 61.
Dean, Dr. T. . . . fl. 1731	.. ..	B b	Ps. 72.
Domine saluum fac .. ..	.. ..	G	Ps. 20, 21, and Ascension-Day, Morn., 20th June.
Dupuis, Dr. T. S. . . .	1796	A dbl. ..	Venite and Easter Anthems, 2; Ps. 19, and 85, Christmas-Day, Morn.
— .. ..	.. ..	A	Ps. 47, 48.
— .. ..	.. ..	B b	Ps. 66.
— .. ..	.. ..	B min. ..	Ps. 142, 143.
— .. ..	.. ..	C dbl. ..	Ps. 97.

* From a MS. in the British Museum.

† Called by Lowe, 1661 and 1664, Clifford, 1664, and Playford, 1674, *Imperial Tune* or Chant, being a modification of the Ancient Chant **VIII.** 1., the melody or Plain Song in the tenor. The harmony is attributed by Lowe to Dr. Childe.

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Died.	Key.	Canticle or Psalm.
Dupuis, Dr. T. S. .. ..	.. ..	C dbl. ..	Ps. 139.
— .. ..	.. ..	D min. ..	Ps. 28.
— .. ..	.. ..	D dbl. ..	Ps. 144.
— .. ..	.. ..	E ch. dbl.	Ps. 22, ver. 1-21, and Good Friday, Morn, Ps. 54.
— .. ..	.. ..	E ♯ dbl.	Ps. 126-128.
— .. ..	.. ..	E min. ..	Ps. 129-131, and 143, Ash-Wednesday, Even.
— .. ..	.. ..	E ♯	Ps. 37, ver. 20-41.
— .. ..	.. ..	E ♭	Ps. 69, ver. 31-37, and Good Friday, Even.; Ps. 88; Ps. 70.
— .. ..	.. ..	G	Ps. 89, ver. 1-36, and Christmas-Day, Even., Ps. 110, 132.
— .. ..	.. ..	G min. ..	Ps. 88, and Good Friday Even, Ps. 69, ver. 1-30.
Ebdon, T.	1811	C dbl. ..	Ps. 148-150.
Farrant, R.	1585	A min. ..	Ps. 55.
— .. ..	.. ..	F	Nunc Dimittis and Deus Misereatur, 5; Ps. 1, 2, and 57, ver. 1-5, Easter, Morn.
Farrant, J. .. fl. 1598	.. ..	G min. ..	Ps. 119, ver. 169-176.
Felton, Rev. W., Mus. Bac.	1769	E ♯	Ps. 90.
— .. ..	.. ..	G	Whit-Sunday, Even., Ps. 104, ver. 16-30; Ps. 145, 146.
Fitzherbert, Rev. W., M.A.	1797	F dbl.* ..	Ps. 107.
Flintoft, Rev. — fl. 1780	.. ..	G min. dbl.	Nunc Dimittis and Deus Misereatur, 1; Ps. 74.
Fussell, P. .. fl. 1790	.. ..	F	Ps. 78, ver. 1-17.
Gibbons, Dr. C.	1697	G	Ps. 98-100.
Goldwin, J.	1719	G min. ..	Ps. 71.
Goodenough, Rev. R. P., M.A.	1826	E ch. dbl.	Ps. 109.
— .. ..	.. ..	G dbl. ..	Ps. 106.
Goodson, R., Mus. Bac. ..	1718	C	Nunc Dimittis and Deus Misereatur, 3; Ps. 68, v. 1-16, and Ps. 48, Whit-S., M.
Gray, W. H.	1835?	E dbl. † ..	Ps. 81.
Greene, Dr. M.	1755	B ♯	Nunc Dimittis and Deus Misereatur, 1; Ps. 12, 14.
— .. ..	.. ..	B ♯ dbl. ..	Ps. 119, ver. 33-72.
Gregory, Rev. E. .. ..	.. ..	E ♯ dbl. ..	Ps. 119, ver. 73-104.
Hall, H.	1713	D dbl. ..	Ps. 71.
Handel, G. F. (Athaliah)	1759	F dbl. ..	Nunc Dimittis and Deus Misereatur, 5.
Hayes, Dr. W.	1777	D	Ps. 64.
— .. ..	.. ..	D	Easter, Morn., Ps. 57, ver. 6-12; Ps. 110, 111, and Easter, Morn.; Ps. 112.
— .. ..	.. ..	E ch. ..	Ps. 50.
— .. ..	.. ..	E ♯	Ps. 91, 92.
— .. ..	.. ..	F dbl. ..	Ps. 78, ver. 31-52.
— .. ..	.. ..	G ch. ..	Ps. 79, 80.
Hayes, Dr. P.	1797	A min. ..	Benedicite, II.
— .. ..	.. ..	B ♯	Ps. 104, ver. 1-15, &c., and Whit-Sun- day, Even., Ps. 145.

* This Chant, as written by Fitzherbert (minor canon of Westminster), was a single one, and may be so used. The last half was added by Dr. P. Hayes.

† By permission of G. Townshend Smith, Esq., Organist of Hereford Cathedral.

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Died.	Key.	Canticle or Psalm.
Hayes, Dr. P. . . . .	.. ..	E dbl. . .	Nunc Dimittis and Deus Misereatur, 2; Ps. 32.
— . . . .	.. ..	E \flat . . .	Ps. 65, 67.
— . . . .	.. ..	F . . .	Nunc Dimittis and Deus Misereatur, 6; Ps. 78, ver. 53-73.
Heathcote, Rev. G. . . .	1829	A dbl. . .	Ps. 30.
— . . . .	.. ..	C . . .	Ps. 148-150 (31st day).
Henley, Rev. P., M.A. . .	1778	E dbl. . .	Venite and Easter Anthems, 3; Christmas- Day, Morn., Ps. 45;—in E \flat , 84, 85.
Heywood, Thos. . . . .	.. ..	C min. . .	Ps. 106, ver. 32-42.
Higgins, E.	1769	F dbl. . .	Benedictus and Jubilate, 1; Ps. 86-88.
Hindle, J., Mus. Bac. . .	1781	B \flat . . .	Ps. 57, ver. 6-12; Ps. 58.
— . . . .	.. ..	D . . .	Ps. 27.
— . . . .	.. ..	E dbl. . .	Ps. 9, 11.
Hine, W.	1739	G min. . .	Ps. 13.
— . . . .	.. ..	G . . .	Ps. 59.
Hudson, R., Mus. Bac. . .	1815	F dbl. . .	Ps. 145, 146 (31st day).
Humphries, P. (Grand Ch.)	1674	C ch. . .	Venite and Easter Anthems, 1, and Easter-Day, Morn., Ps. 97.
— . . . .	.. ..	D min. . .	Ps. 119, ver. 57-72.
Jones, J.	1795	C . . .	Magnificat and Cantate, 6; Ps. 148-150.
— . . . .	.. ..	D . . .	Venite and Easter Anthem, 5; Ps. 62, 63.
— . . . .	.. ..	D dbl.* . .	Benedictus and Jubilate, 4; Ps. 105, ver. 1-16.
— . . . .	.. ..	E min. dbl.	Ps. 10.
— . . . .	.. ..	G dbl. . .	Ps. 59.
Kelway, T.	1749	D . . .	Ps. 119, ver. 105-120.
— . . . .	.. ..	F . . .	Ps. 122-125.
— . . . .	.. ..	G min. . .	Ps. 119, ver. 121-144.
Kelway, J.	1750	G min. . .	Ps. 10.
Kent, J.	1776	D . . .	Ps. 138.
— . . . .	.. ..	E dbl. . .	Ps. 33, 34.
— . . . .	.. ..	G ch. . .	Ps. 136.
— . . . .	.. ..	G min. . .	Ps. 137.
King, C., Mus. Bac. . . .	1748	C min. . .	Ps. 140, 141.
— . . . .	.. ..	G ch. . .	Ps. 81.
Lamb, B. fl. 1699	.. ..	E \flat . . .	Ps. 106, ver. 13-31.
Langdon, R., Mus. Bac. . .	1798	F dbl. . .	Te Deum, 2, ver. 1-15, &c.; Ps. 50, 52.
— . . . .	.. ..	F . . .	Ps. 119, ver. 33-56.
—'s Collection . . . . .	.. ..	G min. . .	Te Deum, 2, ver. 16-23; Ps. 86.
Lawes, H., from	1662	C dbl. . .	Te Deum, 3, ver 1-15. &c.; Ps. 95, 96.
Lee, W. fl. 1724	.. ..	E \flat . . .	Ps. 24;—in E, Ascension-Day, Even., Ps. 24, 47.
— . . . .	.. ..	G ch. . .	Ps. 101, and 20th June.
Lemon, Col.	1814	D dbl. . .	Ps. 93, 94.
— . . . .	.. ..	G dbl. . .	Ps. 45, 46.
Marsh, J.	1828	E ch. dbl.	Ps. 22, ver. 22-32; Ps. 23.
— . . . .	.. ..	G dbl. . .	Ps. 77.
Morley, W.	1738	D min. dbl.	Te Deum, 2, ver. 16-23; Ps. 51.
Mornington, Earl of . . .	1781	D dbl. . .	Nunc Dimittis and Deus Misereatur, 3; Ps. 72.

* For the public Thanksgiving at St. Paul's for the recovery of King George III., Thursday, April 23rd, 1789.

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Died.	Key.	Canticle or Psalm.
Mornington, Earl of .. ..	.. ..	D dbl. ..	Ps. 147 (31st day).
— .. ..	.. ..	E b ch. dbl.	Venite and Easter Anthems, 1 ;—in E, Ps. 120-125.
Nares, Dr. J.	1783	A min. dbl.	Ps. 31.
— .. ..	.. ..	A	Nunc Dimittis and Deus Misereatur, 4 ; Ps. 33.
Norris, T., Mus. Bac. ..	1790	A dbl. ..	Te Deum, 1, ver. 1-15, &c. ; Ps. 1, 2, and 57, ver. 1-5, Easter-Day, Morn.
Pratt, J.	1855	E ch. dbl.	Ps. 79, 80.
Preston, T. fl. 18th cent.	.. ..	B min. dbl.	Ps. 90.
Pring, Dr. J.	1842	F	Ps. 18, ver. 16-30.
— .. ..	.. ..	G ch. ..	Ps. 56, 57, ver. 1-5.
Purcell, Thos. (uncle of H.)	1682	D min. ..	Ps. 120, 121.
— .. ..	.. ..	G ch. ..	Ps. 38, and Ash-Wed., Morn. ; Ps. 39.
— .. ..	.. ..	G	Magnificat and Cantate, 1 ; Ps. 40.
PURCELL, HENRY	1695	A min. ..	Ps. 35.
— .. ..	.. ..	A ch. ..	Ps. 102, and Ash-Wednesday, Even.
— (by J. Turle) .. ..	.. ..	D dbl.* ..	Ps. 27, 28.
— .. ..	.. ..	G	Ps. 84, 85.
Purcell, Dan. (brother of H.)	1717	G	Venite and Easter Anthems, 4 ; Ps. 22, ver. 22-32 ; Ps. 23.
Purcell, Ed. (son of Henry)	1740	D min. ..	Te Deum, 1, ver. 16-23 ; Ps. 6, 7, and Ash-Wednesday, Ps. 32.
Randall, Dr. J.	1799	D dbl. ..	Ps. 105, ver. 17-44.
— .. ..	.. ..	E dbl. ..	Magnificat and Cantate, 4 ; Ps. 40.
Robinson, J.	1764	E b dbl. ..	Benedictus and Jubilate, 2 ; Ps. 24, and Ascension-Day, Even., Ps. 47.
Rogers, Sir J. L., Bart. ..	1847	D dbl. ..	Ps. 12-14.
— .. ..	.. ..	G dbl. ..	Ps. 15-17, and Ascension-Day, Morn., Ps. 8.
Roseingrave, R.	1747	D dbl. ..	Ps. 57, ver. 6-12, and Easter-Day, Morn., Ps. 111, 58.
Roseingrave, T.	1750	D min. dbl.	Ps. 56, 57, ver. 1-5.
Russell, W., Mus. Bac. ..	1813	C	Benedictus and Jubilate, 4 ; Ps. 147.
— .. ..	.. ..	C dbl. ..	Ps. 116-118, and Easter-Day, Even.
— .. ..	.. ..	E dbl. ..	Ps. 108 ;—in E b, Ascension-Day, Even.
— .. ..	.. ..	G ch. dbl.	Ps. 44.
Savage, W.	1789	C	Ps. 118, and Easter-Day, Even.
Smith, J. S.	1836	B b dbl. ..	Ps. 73.
— .. ..	.. ..	G ch. dbl.	Ps. 6-8, and Ash-Wednesday, Morn., Ps. 32.
Soaper, J. .. fl. 1779	.. ..	A dbl. ..	Magnificat and Cantate, 2 ; Ps. 104, and ver. 1-30, Whit-Sunday, Even.
— .. ..	.. ..	E b dbl. ..	Ps. 25, 26.
Speare, Rev. Dr. .. ..	.. ..	B b dbl. ..	Ps. 132, 133.
Tallis, T.	1585	A min. ..	Ps. 53, 54 ; and Good Friday, Morn., Ps. 40.
— .. ..	.. ..	A min. ..	Ps. 73.
— .. ..	.. ..	A	Ps. 119, ver. 73-104.
— .. ..	.. ..	C	Ps. 139.
— .. ..	.. ..	F †	Venite and Easter Anthem, 2 ; Ps. 95, 96.

* The first part of the above Chant was adapted by Mr. Turle, for the commemoration of Purcell in Westminster Abbey, from the movement, "O Lord, in Thee have I trusted," in Purcell's Service in D.

† Called by Lowe and Clifford *Christchurch Tune*, being the simplest form of the Ancient Chant I. 4. There is no conclusive evidence that the harmony is by Tallis, though ascribed to him in Aldrich's M.S.

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Died.	Key.	Canticle or Psalm.
Tallis, T. . . . .	.. ..	F*	Athanasian Creed, II.
Teesdale, C.	1772	E ch. dbl.	Ps. 103.
Tomlinson . . fl. 1724	.. ..	B b	Ps. 104, ver. 16-30.
— .. ..	.. ..	D	Ps. 77.
Travers, J.	1758	E	Benedictus and Jubilate, 5; Ps. 119, ver. 1-24.
— .. ..	.. ..	G ch. ..	Ps. 109.
Tucker, Rev. W. . . .	1690	A	Magnificat and Cantate, 4; Ps. 105, ver. 17-44.
Tudway, Dr. T. . . .	1730	G	Ps. 52.
Turner, Dr. W. . . .	1740	A ch. ..	Te Deum, 1, ver. 1-15, &c.; Ps. 8;—in G, Ascension-D., M., Ps. 8, 15; 20th June, Hymn.
— .. ..	.. ..	A	Ps. 119, ver. 25-32.
— .. ..	.. ..	D	Ps. 105, ver. 1-16.
Turton, Right Rev. T., D.D.	1863	G dbl. ..	Ps. 18.
— .. ..	.. ..	G ch. dbl.	Ps. 35, 36.
Vandernan, T. . . .	.. ..	A ch. ..	Ps. 132, 133.
Walond, W.	1800	B b	Ps. 78, ver. 18-30.
Webbe, S.	1817	G	Ps. 119, ver. 145-168.
Weldon, J.	1736	G min. ..	Benedictus and Jubilate, 1; Ps. 16, 17.
Whitfeld, Dr. J. Clarke-	1836	C min. dbl.	Ps. 137.
— .. ..	.. ..	D dbl. ..	Ps. 119, ver. 105-144.
Windsor Chant . . . .	.. ..	A min. dbl.	Ps. 69, ver. 1-30, and Good Friday, Even.
Wise, M.	1687	F# min. ..	Ps. 74.
Woodward, Dr. R. . . .	1778	B b dbl. ..	Ps. 119, ver. 1-32.
— .. ..	.. ..	C	Ps. 45, and Christmas-Day, Morn., Ps. 85; 46;—in B b, Venite and Easter-Day, 3.
— .. ..	.. ..	C dbl. ..	Ps. 75, 76.
— .. ..	.. ..	C min. dbl.	Ps. 129-131.
— .. ..	.. ..	D dbl. ..	Ps. 134, 135.
— .. ..	.. ..	F dbl. ..	Ps. 78, ver. 53-73.
Worgan, Dr. J. . . .	1790	F dbl. ..	Ps. 64.
York Chant . . . .	.. ..	E dbl. ..	Ps. 20, 21, and Ascension-Day, Morn.

APPENDIX.

Name of Composer	Key.	No. of Chant.	Name of Composer.	Date.	Key.	No. of Chant.
Barnby, J.	G	23	Elvey, Dr. G.	1864	F	2
—	E	24	— .. ..	.. ..	D	3
—	B min. ..	25	—	1864	A dbl. ..	27
—	D	26	—	1864	G dbl. ..	33†
Brownsmith, J. L. . . .	F	1	—	1864	E b dbl. ..	34
—	F# min. dbl.	28	Foster, John .. . .	.. ..	F# min. ..	21†

where it is set in G. On the contrary the harmonies, of which there are two to this melody, in Tallis' Service, as first *printed* by Barnard, are different, and in five parts. It is nearly identical with what Clifford calls Mr. Adrien Batten's Tune.

* Called by Lowe, Clifford, and Playford, *Canterbury Tune*, and not found in Tallis' Service as given by Barnard. It is set to the Venite in Byrde's Preces, CC., Oxford, and is probably harmonized by him.

† Nos. 33, 31 written expressly for this Collection.

† By permission.

ALPHABETICAL AND HISTORICAL INDEX OF CHANTS.

Name of Composer.	Date.	Key.	No. of Chant.	Name of Composer.	Date.	Key.	No. of Chant.
Foster, John		E ♮	22	Ouseley, Rev. Sir F. ..		E	11
—		E dbl. ..	43	—		D	12
Goss, John		A ch. ..	5	— 1865	D min. ..		20
—		A dbl. ..	45	— 1846	A dbl. ..		38
—		E dbl. ..	46	—	E ♮ dbl. ..		37†
Grosvenor, Hon.				Pye, E. J.	E ♮ dbl. ..		35
Victoria .. 1864		G dbl. ..	30*	— 1865	G dbl. ..		36
— 1864		A dbl. ..	31	— 1865	D min. dbl.		41
Havergal, Rev.				Rimbault, Dr.	G		18
W. H., M.A.		D dbl. ..	47	—	C min. ..		19
—		E dbl. ..	48	Smith, G. Towns-			
Hopkins, E. J.		E ♮	14	hend	F dbl. ..		39
—		G dbl. ..	42	Turle, James .. 1864	F		4
—		F dbl. ..	44	—	G		15§
Macfarren, G. A.		A min. ..	13	—	G ch. ..		16
Monk, Dr. E. G. 1847		B ♮ dbl. ..	29	—	D		17
—		B ♮	6†	— 1863	E dbl. ..		32||
—		A	7	— 1865	D dbl. ..		49
—		F ♯ min. ..	8	— 1865	D min. dbl.		50
—		A	9	Turle, Robert			
—		D	10	(Armagh)	C dbl. ..		40

* Nos. 30, 31 written expressly for this Collection.

† Nos. 6-12 are inserted by permission from the "Psalter and Canticles," edited by Sir F. Ouseley and Dr. Monk.

‡ Nos. 35, 36, 37 written expressly for this Collection.

§ Nos. 15, 16, 17 are taken from the "Westminster Chants," and inserted by permission of Messrs. Novello & Co.

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